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## EDITORIAL

### Not a War Policy But a Peace Policy

OF the stream of letters from Christian Century readers commenting on our attitude toward the near east crisis a sufficient number prompt us to say a further word by the assumption that our attitude implies war or the threat of war against Turkey. Interestingly enough, our readers who write upon this assumption are divided into two classes, one of which protests against while the other ardently approves our "war policy!" The reading of such communications is both humbling to our consciousness of journalistic skill and to our pride in our readers' perspicacity. We cannot see how our demand that Mr. Hughes accept for America a place of responsibility in the league of nations or else make some serious attempt to live up to the Republican campaign promise that it would form some "association of nations," is a demand that would involve this country in European entanglements implying our willingness to engage again in a European war. Nor do we consent for a moment to a militaristic interpretation of our oft-repeated plea for American intervention in the near east. If there were to be war The Christian Century is by no means convinced as to which side would command its sympathies. Just as in response to M. Clemenceau's plea that America form an alliance with France and England against Germany our practical though by no means our ultimate reply would have to be that we are not sure but that in the event of another war between France and Germany our sympathies would be with Germany, so with respect to the near east it is by no means clear that all the guilt of that highly complex situation is with Turkey. Facts are com-

ing to light which tend to make credible at least a part of Turkey's contention that the horrors of Smyrna and the retreat were of Greek origination. In the near east the whole European chaos of hatred and suspicion, of nationalistic, religious and imperialistic cross-purposes, finds its present most acute expression. What is needed is not the intervention of American military force—that would only spread the contagion of Europe's disease to America and through her to the entire world. But Europe needs counsel; it needs that the solving and healing truth shall be spoken, not merely by newspapers and writers of books, or by individual statesmen, but by a great, respected and disinterested moral tribune such as the league of nations with America in it would be, or some association of nations such as President Harding championed when he was seeking the votes of the American people. That America's participation in such an international fellowship of justice and reconciliation implies to any mind the use or the threat of war is a dismal commentary upon our historic failure to conceive our international relationships in any terms save those of self-interest and military force.

### Too Late to Save Armenia Now

EVENTS, however, seem to be swiftly relieving us of the responsibility of giving Mr. Hughes a popular mandate to intervene directly in the situation of which the new Turkish democratic state is the center. A tragedy that has in it much of the majesty of the judgment day has pronounced doom upon us who would have saved the Christian minority groups in the near east but kept putting off our action until a more convenient season. Week



by week it is becoming more clear that it is now too late to save Armenia. The nation is virtually already extinguished. Ninety-five per cent of the men of the minority groups in Anatolia have been massacred or have fled. Of the million yet remaining, nearly all women and children, the difficult but heroic machinery of the Near East Relief will be able to save permanently but a few. Thus we see enacted before our eyes the annihilation of a people that has for over three thousand years withstood the mutations of empires whose rise and fall have made epochs in world history. Egypt, Chaldea, Persia, Greece, Rome, Arabia and Turkey all have held sway over Armenia, but it was reserved for the new Turkish state to complete a work of destruction carried on for generations by the now defunct Turkish empire. All this has taken place before the eyes of a fully informed western Christendom whose imperialistic ambitions and economic greed tied its hands and rendered them impotent to offer effective succor. Meanwhile over \$120,000,000 of American money has been spent on measures of relief, education and missions, with death as its reward. The hour of effective direct intervention by America is in all human likelihood past. The Turkish democracy holds sway. It will gain and possess Constantinople and Thrace. Whether it, rather than the allies, is to have control of the straits or not is no longer a vital consideration from the military point of view, since a bombardment of Constantinople from the air would hardly need to reckon with those fortifications which stood impregnable against the British attack in the Gallipoli campaign. The new state of Turkey will complete its purpose to extirpate every alien survival and make the population within its borders homogeneous. Meanwhile a million and a half of refugees are outside of Turkish rule. Such of them as the Near East Relief with its present herculean effort is unable to save, will die of hunger and exposure. Many will find homes and be assimilated in Greece, Italy, the United States and South America. Their ancient culture will be preserved only in the pages of history. The judgment of God is pronounced and as good as sealed against the "Christian" nations which passed by on the other side while the wounds of Armenia cried out for some good Samaritan to come to its aid with protection and healing.

### The Church Problem on the Stage

MINISTERS who denounce the stage are under some obligation to appreciate the courtesy of playwrights who set themselves the task of presenting the minister's cause. "Thank-U," which is showing in Chicago this winter, is a most friendly interpretation of the minister's life. An idealist in the pulpit and a friend to the people is the rector of the play, albeit he suffers from the small-town gossip which abounds all too often in the churches. The domination of the vestry by an old money-bags is patiently borne by the minister though it often results in curtailment of his plans for work in the community. The young niece with French ways who takes up residence in the rectory makes a serious problem for the prudes of the parish. A girl who smokes cigarettes must be bad through

and through! The vestry meeting scene will convulse any minister who has any sense of humor left. The piffling economies which engage most of the attention of this church-governing body to the exclusion of religious and humanitarian concerns is all too true to fact, and is confined to no one denomination. Perhaps the solution of the minister's problem found in the play is not a big one. A rich man whose son has been rescued from wrong habits insists that the minister in the past has been treated as a "thank-you" man, living on the little fees and donations of the parish, so he gives enough to make the minister independent. A butler is installed at the rectory, too. Most ministers would prefer to be emancipated from the mean little economies of their existence through another means than the coming of a rich patron, however benevolent, but the point that the play makes is altogether true: the community degrades the minister by a beggarly wage and then fails to respect him after he has made his sacrifice. Though it is full of happy humor, one would not call the production a work of art, but it indicates an attitude of friendliness on the part of theatrical people. And the public does not altogether dislike ministers or people would not fill the house every night to see the play.

### He Made the Journey and Kept All His Treasure

READERS of The Christian Century who know of the close fellowship existing between this journal of religion and the late Philip H. Gray of Detroit, whose death is recorded elsewhere in this issue, will be able partly to estimate the quality of his philanthropic impulses by just the fact that he did have sympathetic and practical fellowship with this paper. He grew to mature manhood in an atmosphere of religious doctrines far removed from those which characterize these columns. Until some years after his marriage to the daughters of a distinguished Methodist minister he was a member of the Plum Street Church of Christ in Detroit, representing that wing of the Disciples movement opposed to missionary societies, instrumental music in worship and salaried pastors, and practicing not only close communion but in many cases "close contributions" as well. The evolution of this Christian layman's mind and sympathies from the legalistic system in which he was brought up to the breadth and richness of vision and interest characteristic of his later years is an inopportune though tempting theme for the friendly pen that writes these words. Yet this spiritual pilgrimage of Philip H. Gray is one which in varying degrees thousands of unprofessional Christian laymen are now in process of experiencing. The most grateful aspect of the adventure in the case of Mr. Gray was not the fact that he arrived at a high goal of new intellectual vision, but that, arriving there, he brought with him all the rich endowment of piety and faith characteristic of the parental household and the faithful flock from whose doctrinal fold he had wandered far away. Too often, alas, this intellectual evolution is accompanied by a spiritual tragedy. Not so in the case of Philip H. Gray. As a lay teacher of the "same" young people's class for a score of years he brought to his students a wealth of biblical



understanding, liberated from narrowing dogma and vitalized by his own personal, glowing, inner fellowship with God. He made the intellectual transition without loss either of spiritual faith or spiritual power. He shared professionally the fundamental presupposition of *The Christian Century's* message, namely, that modern views of the Bible, of God, of Christ, and of the church's task in the social order are not ends in themselves, nor substitutes for spirituality, but means of enriching the life of the spirit and of releasing the impulses of a yet finer devotion. Coming to the aid of this paper at a crucial moment in its history, none more than he rejoiced in the wide and significant constituency of whose views and aspirations it has become a distinctive interpreter.

### The American Legion and World Peace

IT is interesting to note that the allied Veterans of the World War were represented at the recent convention of the American Legion in New Orleans. The Veterans of the World War is an association of those who took part side by side from the different nations. Mr. J. B. Cohen of Great Britain appeared before the American Legion as the spokesman of the Allied Veterans. Mr. Cohen laid before the Legion eight points upon which the wounded veterans of this inter-allied federation have agreed. Among these eight points are three or four of great significance. In the first place they insist that all international agreements among governments which affect the entire people shall be open and above board with full publicity. Again they are opposed to all territorial aggrandizement by nations. They insist that an international court be established to which all nations shall take their cases for adjudication. Almost simultaneously with this demand such a world court has been established by the league of nations and it is intimated by our government that we may have part in it. But perhaps most important of all as coming from these soldiers is the demand that "as rapidly as conditions permit and when the decrees of such court become operative (except the machinery necessary to maintain them and the minimum police forces) to entirely disarm land, sea and air forces and destroy the implements of warfare."

### World Convention Rallies Liquor Foes

THE world convention of the temperance forces at Toronto during the last week in November was one of the outstanding meetings of the autumn season. Coming from various nations of earth, the delegates, who represented a wide variety of societies, gave the most optimistic account of the way the mind of the world is changing with regard to alcohol. Press reports from Germany gave good cheer to the gathering, for temperance mass meetings are being held in various sections, and many villages have voted themselves dry with overwhelming majorities. While temperance sentiment among German-Americans lags, the motherland under the whip of poverty and disaster dares to face fundamental issues in the reconstruction era. Parliament when it convenes in

London will have for the first time a prohibitionist member. This is not much, but it indicates that in Great Britain progress has been made when even one district will elect a representative on a dry platform. The convention also finds comfort in the attitude of the President and his cabinet in the United States. The whole business of enforcing the law is receiving attention at their hands and the department which has the prohibition laws in hand will undergo a thorough house-cleaning. In spite of the nullification efforts of a liquor-owned press, and the clamor of a wet minority, the referendums in the various states show for the most part an ever-increasing vote in behalf of law-enforcement. The majority in Ohio and in California this year on the referendum vote was greater than ever, and even in Illinois, which is filled with unassimilated immigrants, less than one-half of the voters declared in favor of the wets, while many dries following the advice of the Anti-Saloon league did not vote. The convention at Toronto is not following a mirage. The same facts that made the United States vote for prohibition will prevail everywhere at last. Putting the ban on liquor means longer life, greater material prosperity, happier homes, and more efficient industry.

### Activities of Peace Societies in Japan

EIGHT peace and kindred organizations were recently brought together into a new council. Other organizations will be affiliated later. These eight organizations are: the Japan Peace Society, the League of Nations Association, the Tokyo Y. M. C. A., the Women's Peace Society, the Women's Christian Temperance Union, the Y. W. C. A., the Association for the Reduction of Armament, the Japanese branch of the World Alliance for International Friendship. The council is first undertaking a co-operative movement for the reduction of armaments. As a result of the Washington conference, Japan expects to save 250,000,000 yen on her navy and the army will save 400,000,000 yen in the next ten years. The appropriation for the coming year will be much reduced. The total naval appropriation in 1921 was over 500,000,000 yen. The total appropriation for 1923 is expected to be less than 320,000,000 yen. There is a strong demand for a further reduction. In regard to the army the people wish that it might be cut to half the present number of divisions but the military authorities are opposed to this demand. Japan has evacuated Siberia and Shantung.

### In the Novels and in Life

FICTION writers of the realist school in America have been growing sentimental over the glories of free love since the war. The best sellers either had the heroine committing adultery or flirting with it, a situation supposed to represent what actually goes on in the average home in our world, for the realist would scorn to represent life other than it is. Meanwhile the newspapers would seem to indicate that the freedom which has been glorified by fiction writers and formerly exhibited upon the screen has been sampled by some folks. The press has served up to

the public in continued daily chapters the tragedy of two clergymen's homes. The disgusting details of the South Bend case drag on through weary weeks. Yet the reporters who tell the story of these domestic troubles have done the public an unwitting service. Free love in the novels always means elevation of the spirit and fresh spiritual power. In real life it means the reverse. This kind of freedom as we see it in real life is but little removed from the coarsest animality. It is ugly, sometimes hideous. It has broken the careers of men who had the promise of greatness in them, not because of society's prejudice entirely, but because the men themselves have found their talents tarnished by lust. The women have lived through a hell of jealousy, and sometimes have come into crime under the devil's whip. And the reporter has not failed to tell us about the children. Their tragedy is greater than that of their parents. Not only do they have the scornful finger pointed at them everywhere. That might be charged to society's prejudice. But they grow up heart-hungry for a love that has been denied them. It is from the children of the unfaithful that the underworld recruits most of its harlots, criminals, and outcasts. Monogamy is more than a prejudice of the pious. It is written not only upon the tables of stone; it is engraved on the fleshly tablets of men's hearts. No society has ever been perfectly monogamous, but it has been only in societies that have come nearest to the divine ideal of the home that human life has reached its greatest dignity and happiness.

## From Syllogism To Symbol

RELIGION, dealing so often with intangible things, presents an easy temptation for men to be victimised by their own vocabulary. Words have a mighty power of hindering thought. Not with any touch of the cynicism of Tallyrand, but simply as a sober statement of fact, do we often find that language reveals facts while concealing the truth. Instead of being a guide-post to truth beyond the forms of faith it becomes a high line fence wherein facts are corralled in captivity. And truth still ranges the far infinities. If language has been at once the strength and the weakness of Protestantism in past centuries, especially as it was mediated through Puritanism, it is now encouraging to note that the children of the children of the Puritans are at last beginning to outgrow the slavery of religion to forms of words. We do not have the naive belief that our fathers did with regard to the sufficiency of language for the articulation of our faith. No longer do we feel that words are all comprehensive and all powerful. The Puritan, being an intellectual child of his age, assumed that nothing was so great but its essence could be captured in a word. All things in heaven above, or on the earth beneath, or in the waters under the earth, were amenable to words. With adamic facility these Puritans were able to give all things a name. From an abridged volume by the Rev. G. Burder of Owen's work on "Pneumatologia" bearing the information "Third Edition," 1820, one finds this sub-title: A Dis-

course concerning the Holy Spirit: wherein an account is given of His Name, Nature, Personality, Dispensation, Operations, and Effects: HIS WHOLE WORK in the old and new creation is explained; and the doctrine concerning it vindicated." What need of aught else was there for such a one who could explain all through the mighty power of words!

It was a strange conceit of these men of a former time that all things could be compassed in language. Dr. W. N. Clarke has some words of wisdom in his "Outline of Christian Theology," wherein he shows how easy it is for men to think that they can rear a complete and rounded system of theology which finds full and inclusive articulation through words, words, words. Walter Rauschenbusch, in one of his incisive comments tinged with irony, has well said of the creed of the Methodist church, which it inherited from Puritanism, that "it seems to get the better of the starry universe"; while if one would find where this naive belief in the power of words led philosophy it is but necessary to recall the titles of such works of the eighteenth century as Tolland's "Christianity, Not Mysterious," and Locke's work on "The Reasonableness of Christianity." It was a day when men were not given to quoting the words of the psalmist who exclaimed, "Such knowledge is too wonderful for me." The power of the syllogism was at its height, and, be it noted, the vital power of religion was at its lowest ebb. Just as Amy Lowell has recently reminded us that "man is something other than a synthesis" so religion is something more than a syllogism. Not always are the lives of men touched to finer issues by an argument. Intellectuality as often as not fails to quicken the emotional life to expression. And where the syllogism fails, the symbol succeeds. Words, words, however many-syllabled and numerous do not contain all the good of our Christian faith. There is a faith beyond the forms of faith. There is a glory and a dream that never was on land or sea. Who or what shall catch for us the evanescent glories of the unseen life and make of them things of everlasting worth. There are times and occasions when, like Paul, we are carried into the third heaven: "thoughts, feelings, flashes, glimpses come and go; we cannot speak them." Words cannot enwrap them, but to make them communicable to our fellows we turn to the symbol.

This is the gate of freedom through which we can move to greater hope and larger life. We are not of those who fetter themselves with the shackles of accuracy and call it Truth. Truth must be sought on the heights of vision as well as at the bureau of information. "The bed is shorter than a man can stretch himself on it, and the covering narrower than a man can wrap himself in it." We need not merely to stretch our limbs, we need room to spread our wings. And thus symbolism becomes for us the highway to the ineffable.

Were it to our present purpose it would be easy to show that in common life as well as in the so-called more religious phases of it we have come into a new valuation of the symbol as a means for the interchange of thought. Turn the pages of the modern magazine and the value of the symbol for life will be revealed in a two-fold sense.

With this observation in mind notice how dependent the advertiser is upon the power of the symbol to express his particular claim, while one can scarcely read through an article today, having to do with any phase of life but that one comes on the use of the word symbol. We have reacted far from the complacency of the eighteenth century philosophers, and, be it added, from the presupposition of nineteenth century science that facts are all. Having followed the road of their beckoning to the point where their inadequacy as a disclosure of truth stands revealed, we are turning in these days to the liberating values of symbolism.

For us who look at life from the religious point of view it is worthy of note that the theologian, Dr. D. C. Mackintosh, who has done most in our day to show that theology is an empirical science is also the one who has most to say of the values of symbolism for faith. In philosophy the same trend is noticeable. Hocking tells us in his own suggestive way that "religion is so spiritual a thing as not to be able to dispense with the material," while Bergson in his "Creative Evolution" freed our minds from "the Spencerian snare of mechanical explanation." Today we are emancipated from "the long nightmare of empirical slavery" which has played so terrible a part in the thought of the last two centuries. Today God is to us "the Nameless of a hundred names." Therefore we call to our aid symbol as well as syllogism.

And when we say "we" in this connection we are thinking of the plain practical men and women who lead our Sunday schools and churches. What means the present interest in pageantry if it is not a proof of what we have been saying with regard to symbolism? The average man may think he has said all in saying that it is but a new form of entertainment, but the psychologist knows that the genius of pageantry is the embodiment of the spiritual through symbolism. It is not a mere photograph of experience, it is a glimpse into the unseen. To paraphrase the words of Freeman we may say: "Things more excellent than any pageant are expressed through pageants." Some prosaic folk see in a pageant nothing more than a decorative scheme; they who are wise see in it a divine revelation. Or again we find that increasingly in religious education we are depending upon the power of art and even architecture to impart the truths of religion. The symbol carries the truth across from essence to expression, from teacher to pupil, where words "in closest truth" fail.

There are those in our Protestant churches who have not discerned that in symbolism we have something more than an aid to the aesthetic appreciation of life. By all means let us be appreciative of that phase of symbolism, but not to the neglect of the diviner aspect of its distinctly spiritual values. It is well to enrich our sanctuaries with all that is beautiful, but our love of the beautiful will be but a pagan passion if there is not some suggestion of the ineffable in the things that are beautiful. Without this added fact our churches will be only pretty.

If we have analyzed the present psychology aright Protestantism is at the dawn of a new renaissance. Our gateway of freedom lies open. No longer do we feel it

necessary to enslave ourselves with words and systems of words. We feel also the need of the quickening power of symbols. It is more effective to surmount our steeples with the flaming cross than it is to place the text, "God is Love" in the same place. As Protestants we have long given symbolism a theoretical place in our worship. We even pray in song: Hold thou thy cross before my closing eyes," but we have been too timid to answer our own prayers! The day is past when all of truth can be expressed in a syllogism. A faith that is adequate will use the liberating power of symbolism for its own enrichment and interpretation.

## Urbane Democracy

A GOOD many people dislike democracy because they think that it inevitably breeds crass and rude men and women without grace of thought or nobility of bearing. They think that democracy consists in bringing all people down to a common level of mediocrity where everybody is comfortable because nobody has any distinction of mind or spirit. It is rather important to remind such people now and then that there are a good many people to whom democracy is not a low-lying plain where everybody is to live but a mountain which everybody is to be allowed to climb. It is not distinctions to which such thinkers object. It is artificial distinctions which dwarf personality and restrain ambition and crush aspiration. They believe in standards of taste and character. But they believe in a society which is all the while making it easier for all people to conform to these standards.

The whole matter can be put in one penetrating question: Can democracy produce the aristocratic virtues? And perhaps this is the most important question which democracy has to face today. A good many clamorous voices are lifted the moment the question is raised. There are those who declare that only a decadent society with an effete social group in control produces the effeminate refinements which are so dear to the subtly sophisticated mind. There are those who declare that the battle for economic rights will inevitably be a hard and unlovely affair. When the great contention is over and the smoke of the conflict has cleared away it will be time enough to talk about the graces of civilization. It is an impertinence to talk about the delicate refinements to people who are underfed and overworked, to people who lack pure air and wholesome sunshine and warm clothing. The graces of the new society will be the natural expression of its developing life. It is far and away too soon to talk about good manners while the economic conflict is at white heat. There are those who insist that the amenities of the life we know are all the result of sanctions we are outgrowing. The age of machinery will produce its own social code even as it has produced its own standards of production. Give the machines a chance. Before long they will be secreting poetry and creating sanctions of deportment all of which will have the sincerity of the life which produces them. We cannot carry the manners



of feudalism into the age of highly organized mechanical production and transportation. And there is more of this sort to be said in various ways and with varied qualities of emphasis.

When we begin to think these things over a bit the atmosphere begins to clear. There does not really seem to be any reason why a man should be impolite just because he has learned how to drive an automobile or control a machine in a modern factory. Indeed, since the machine does so much of the work once wearily done by human hands it would seem clear that part of the energy released from unlovely tasks might well be used in the cultivation of all the gracious amenities of life. There is no reason why a man fighting for a more just and brotherly world should be less gracious in his demeanor than the soldiers who fought with such chivalric eagerness for causes which will not bear a very searching scrutiny from the modern student. In fact, it seems clear that if we lose the noble and gracious things while we are fighting we shall descend to the level of our practices and the golden radiance of ampler ways of living will be lost forever from our sky. There is such a thing as victory which leaves the victor unable to make any noble use of his triumph. The battler for social justice, for the sake of his soul must fight for every capacity for the appreciation of the gracious and the lovely even as he fights for a new economic opportunity.

The study of multitudes of men in whose eyes there shines the light of the hope of a better day reveals the sad fact that many of them are thinking only of the material result and have no eye for moral or spiritual or aesthetic values. And so in a sense they are defeated even before they begin to fight. And so a material victory would sometimes mean only a fuller revelation of poverty of ambition and hope and aim. It is true that tragic economic conditions have often produced this lethargy. It is true that we must go back of the men to the environment which made certain limitations almost inevitable. At the same time it is clear that each step of the journey toward the better day must be taken with open eyes and with heart kindled with high expectation which cannot be expressed merely in the terms of physical welfare. All men must be taught that the art and the music and the letters of the world belong to them. They must be taught that the deepest ethical insight of the world belongs to them. They must be taught that the spiritual splendor of the life of the seers belongs to them. And with disabling circumstance brushed aside they must be brought face to face with the summons for self-discipline, for noble restraint, for industry and for the patient learning which must be met by those who would indeed enter into the promised land.

It is this ampler aspiration which will give new dignity and new moral and spiritual quality to the whole struggle for social justice. Not merely a full dinner pail; but a full mind, a full heart, a nobly disciplined taste, and a capacity for all the lovely ways of a nobly ordered life are to be brought within the reach of all men. So democracy will produce the aristocratic virtues. So the community of noble disciplined spirits shall at last become possible in the world.

## The Purifying Plant

### A Parable of Safed the Sage

NOW there came to me an Engraved Invitation, paid for by the money of the Taxpayers, and saying unto me and unto many others:

The Honour of thy Presence, with Ladies, is desired at the Formal Opening of the Purifying Plant which the City hath Erected. And behold, it is the Greatest and Most Modern and Most Wonderful in the World.

Wherefore we went, I and Keturah and behold, it was more wonderful than they had promised that it would be.

And there were many Noted Men and Women there, and they served us Refreshments, and gave unto each Lady a Rose, and for all of it did the Tax Payers pay.

Now one of the Engineers took me and Keturah, and showed unto us the Whole Works.

And first, the Vile and Filthy Water that cometh from the Sewer is pumped up, and made to run through a Grating, where men stand with Rakes, and remove all Large Objects, Cats and Dogs and such like. And then the water is made to pass over large sloping wheels, with Corrugated Bottoms, which catch the Gravel, and remove it with Brushes. And then the water floweth through a series of Canals, that go forth and turn back, and go and come again, and all the time Air is being pumped through the water from below. And there be other Tanks and Canals, into some of which no Air is pumped. For the method is that of the Killkenney Cats, that fight each other. Even so is it with the Bacteria, which they call Bugs. For there be some that are more easily killed when no air and light is given, but mostly they be given air and light, and plenty of it, and one kind of Bug doth fight another kind of Bug until they all be destroyed.

But this I noticed, that at one stage, they did pump back, into the tanks that were to be purified, some of the Sludge that had been taken out of the tank below.

And I marveled, and I inquired, saying, Wherefore when thou hast wrought so hard to get rid of this stuff, dost thou pump it back?

Now the answer which they gave unto me was in Scientific Terms, but this is what I understood it to mean. There is a certain Balance of Nature, and it goeth down even into the region of Bacteria. And it were desirable to keep this Balance all the way down, and to eliminate one kind of Bugs just as fast as every other kind. But in certain stages of their work, they succeed too well. They Kill off so many Bugs of one kind, they have to pump back some Bugs of that sort to eat up the Bugs of the other sort. Therefore, do they pump some of the worst of their Sludge back into the Purifying Tank and add more vileness as a part of the process of Purification.

Now I have seen the same method in Politicks, and in various other spheres of life, and I wonder if it must always be so; or whether the time might come when methods of Reform would have such Equilibrium and Efficiency that the process of Bug Destruction could be trusted to carry itself out to a Finish, with righteous men furnishing Light and Air. For at present we have to pump back too many Bugs that we hoped we had eliminated, and still the process of Purification goeth limping.

# The Church and the Middle Class

By Reinhold Niebuhr

THE church is the bearer of a gospel of brotherhood and love which is supported not only by the authority of Jesus but by centuries of human experience and which therefore may claim divine sanction without suggesting blasphemy. On the other hand, the church is a very human institution, subject to human prejudices which are aggravated, at least in the case of the Protestant church in America, by the fact that only a few of the classes whose interests are involved in the many problems of social reconstruction are represented in her membership. The church is a middle-class institution. Her membership is drawn from the various middle classes, low and high. If America had an aristocracy it would undoubtedly be well represented in the church, as it is in other countries. But America's custodians of wealth and power do not form a class sharply distinguished from the other classes in traditions and social outlook. They merely form a higher middle class. Whatever it may be termed, it is fairly well represented in the church. The other middle classes are even more largely represented; and labor is absent. This is true in spite of the fact that there is no labor movement in America actively hostile to the church as in many countries of Europe. A few of the higher classes of labor may individually belong to the church but her contact with organized labor is practically nil.

## IS LABOR HOSTILE?

Eager social reformers will immediately ascribe this interesting fact to the conservatism of the church on social questions by which she is alleged to have alienated labor. But the facts do not bear out this theory. American labor is not yet hostile to the church; it is simply indifferent. Years ago the church did have laborers in her membership and they did not leave her. They simply graduated into a complacent middle class. The epic of their rise to affluence fills the annals of our history. Roger Babson thinks it is a striking proof of the truth that godliness is profitable unto all things, piety being seemingly the secret of their burst of fortune. But the sober historian will probably ascribe the indubitable fact to a less intriguing cause and record that north Europeans, who were overwhelmingly Protestant, settled this continent, exploited its resources, consolidated their power and have since been importing or generously permitting the immigration of South Europeans to do their "dirty work." These southerners have been mostly Catholic or irreligious.

Whether the Protestant church can or will make an effective appeal to these people is a problem in itself, though it is not unrelated to the greater problem, whether the church can preach a gospel of brotherhood and love and apply it to the issues of economic life, when those classes which are the victims of present economic injustice are not in the church to voice their woes while the privileged classes of the present order are very much in the church and do voice their prejudices. Can the church present a message that is clearly the "voice of God" without accompanying whispers of class prejudice? Can she

champion a social ideal that will challenge the special privileges of her friends and inevitably seem to favor those who are not now in her own household? This is the searching question which the church confronts and it is one providentially calculated to test her prophetic keenness of insight and purity of motive.

## THE SIN OF EQUIVOCATION

The natural and instinctive reaction to that kind of challenge is equivocation. The true prophet is on the alert against just such natural instincts but the church is not yet sufficiently versed in the prophetic function to which she aspires to be fully conscious of her human instincts. So she has not been above the sin of equivocation. One method of evading the issue, to which the church is easily tempted, is that of abstracting her principles so highly that they will not come into contact with a practical issue. The church declares her faith in the gospel of love and brotherhood but fails to be specific in applying it to the urgent problems of modern life. Economic traditions that violate every principle of brotherhood and racial bigotries that outrage every sentiment of love escape her scorn. Thus the arduous duty of bearing witness against her own friends is circumvented, but at the price of transforming a divine message into a vague and impotent sentimentalism. For truth is made sterile when divorced from life; and the church can not escape this fact, however she may argue that it is her business to present truth and not to apply it and that she must be careful not to descend into the contentious atmosphere of current economic and social issues. The vague and ambiguous sentimentalism which frequently characterizes religious utterances on economic issues does not only save the powerful elements of her constituency who are now the chief beneficiaries of economic wrong, but it is also a natural expression of the moral convictions of her preponderant middle class membership. Sentimentalism is a middle class vice. Aristocrats and workers are more likely to be realists. The former are not without social responsibilities which discipline their lives and the latter are schooled by their acute needs and miseries to maintain a stoic fortitude. But our modern age of many inventions has built a paradise for our middle classes in which they escape the discipline of adversity and are denied the responsibilities which fall upon the shoulders of the economically powerful, with the result that their moral idealism, unharnessed to specific tasks, issues in impotent sentiment.

## NEUTRALITY STAND

Another method of equivocation to which the church sometimes resorts is that of declaring her neutrality between the contending factions in the great economic struggle. She solemnly declares that the gospel recognizes no factions and that the business of the church is to reprove both sides for the depredations which they invariably commit in the heat of the struggle. Thus the church hopes to remain true to the gospel and at the same time play a

commanding role in modern life by aspiring to the position of umpire. If her ambition is realized it will doom her to a position of utter futility. The heat of a conflict makes violations of the moral decencies inevitable and the task of the umpire who piously admonishes both sides to be gentlemanly is a thankless and a fruitless one. America knows something about that from her experiences prior to American participation in the great world war. Warfare, both international and intranational is condemned not by its sins but by its sin. It is as morally fruitless to take economic conflict for granted and inveigh against "bad unions" and "bad trusts" as it is to permit wholesale slaughter but draw the line at poison gas. The sin of modern society is that it is so organized as to make economic conflict inevitable, and the business of the prophet is not to preserve some vestiges of decency in the struggle but to find a way of abolishing the conflict. Even if he can not take this high ground he still has a better moral alternative than neutrality and that is to help the more righteous side to win.

#### THE CHURCH AND THE STRIKE

There are many in the church who are impatient with the equivocation of both an impotent sentimentalism and a futile neutrality and who have the sincere ambition to abolish economic conflict. The Interchurch World movement report on the steel strike and many pronouncements of the Federal Council of Churches prove that the leaders of the Protestant church are moving steadily in the direction of an intelligent application of gospel principles to economic life and fully realize the necessity of changing the whole motive power of our modern industry if industrial strife is to be abolished. But the rank and file of the church is not in step with its leaders and frequently betrays its middle class prejudices when it essays the task of industrial pacification. Lacking imagination, it takes the present industrial organization for granted and throws the burden of guilt upon those who disturb its order. To mention an instance, it generally opposes the strike. In common with average public opinion, it reluctantly grants labor the right to strike in theory but invariably follows the same public opinion in opposing every specific strike. It does so in the name of the principles of brotherhood to which the church is pledged and which the strike is alleged to violate. The strike is outlawed as an anti-social weapon. As industrial warfare is being carried on in larger and larger units, the weapon of labor, the strike, is becoming increasingly anti-social. The general feeling against it seems, therefore, to be justified. But if those who oppose it fail to see and to say that the organization of modern industry, which the strike disturbs and challenges, is as anti-social as the strike itself, they manifest a lack of prophetic detachment from the social order which they are morally evaluating; in other words they prove their middle class prejudices. For the higher middle classes possess the economic power which the strike imperils and the other middle classes enjoy the comforts which the high productivity of modern industry secures for them and in the enjoyment of which they are hindered by its momentary disorganization. Instinctively they blame not the entrenched but the attacking party for the conflict which dis-

turbs their comfort. American newspapers, faithful exponents of the middle class point of view, never tire in their exposition of the "rights of the public," in critical strike situations. These rights must undoubtedly be considered and are frequently unjustly imperiled by unjustified strikes. But a real prophet of brotherhood can not fail to see that the public has obligations as well as rights, and one of them is to see that its comforts are not purchased at the price of the human well-being of the men immediately engaged in their production. The instinctive abhorrence of the strike no doubt arises out of the modern generation's recognition of the vulnerability of its interdependent economic life. The self-sufficiency of the ancient individual, family and communal life has been completely destroyed by the highly complicated processes of modern social life. A strike in any one of the basic industries immediately affects so many interests that physical life itself may become imperiled by industrial disturbances in certain fields of labor. It is only natural that a community should jealously guard its life against the periodic threats of starvation which strikes can make. But society must learn that the best way to guard against them is to remove her vital social and economic processes from the domination of selfish motives which now exploit them. As long as selfishness is enthroned in economic and industrial life labor will not only be provoked to use the weapon of the strike but will be compelled to avail itself of its power to equalize its unequal struggle with capital. Compulsory arbitration, a substitute for the strike which the church now frequently champions, gives labor no adequate guarantee for the progressive development of human well-being in industry. It would never abolish more than the more flagrant specific abuses from which labor suffers. The general public, whose power and opinion would determine the judgments of arbitrators, is too indifferent to the more fundamental inequalities of modern economic life to use its power for the sake of enforcing thoroughgoing changes in economic relationships.

#### CONSISTENT ALTERNATIVES

If the church wishes to maintain her attitude of antipathy to the strike the principles and ideals of brotherhood will not offer her the justification. She could justify herself only upon the basis of a thoroughgoing and consistent espousal of the ideal of non-resistance. But the church at large has never seriously entertained the ideal of non-resistance. Only a small minority of her prophets have espoused it. The church as a whole has had more sympathy for war with its violent use of physical force than for the strike, which is a form of resistance but does not require the use of physical force. One of the most curious anomalies of respectable public opinion, which the church has too slavishly followed, is that it condemns warfare in theory but always sanctions a specific war, while it sanctions the right to strike in theory but always opposes a specific strike. A consistent prophet of the Christian gospel is compelled to prefer the strike to international war, not only because its weapons are less violent but also because the ends which it seeks are more promising to general human welfare than those of war. The one tries to make the benefits of modern industrial civilization more



equally available to all men while the other is frequently fought for the very reason that wealth has not been sufficiently divided but, piling up in vast surplusses, seeks fields of profitable investment in the undeveloped areas of the world where it invariably comes in conflict with the wealth of other nations.

If the church seriously aspires to the position of moral leadership to which the gospel seems to destine her, she must prove her right to that kind of gospel by the kind of prophetic insight which discovers the covert as well as the overt violations of its principles of brotherhood in the complexities of modern life; and by the kind of prophetic

sincerity that banishes from her message every vestige of prejudice and bias to which her human associations tempt her. To approximate the prophetic ideal more closely the church must be wise as a serpent in penetrating the moral significance of the intricacies of modern life and harmless as a dove in rendering her judgments without regard to those considerations of expediency which so easily influence her message. Prophets who dare to speak to men in the name of God, as the church does, assume a terrible responsibility and are saved from being humbugs only by the most contrite self-analysis and the most courageous sacrifice of their own interests.

## Studies in Sin The Sins of Adolescence

By H. D. C. MacLachlan

THE ways of young manhood have always been a puzzle and a scandal to graybeards. State, church, home and school, from Roman Juvenal to American juvenile courts, have been at their wits' end to find a place in the moral and social order for a phase of life which is normally abnormal, and whose cosmos is chaos. Solutions have not been lacking. There have been the stern condemnation of self-righteousness from "age outliving heats of youth"; the *laissez faire* attitude of "sowing wild oats"; the naturalism of those who talk about "necessary evils"; the epicureanism of "the flask of Falnerian and the lips of Lalage"; the frank innocence that sings:

What is love? 'Tis not hereafter;  
Present mirth hath present laughter;  
What's to come is still unsure;  
In delay there lies no plenty;  
Then come kiss me, sweet and twenty;  
Youth's a stuff will not endure.

But the problem renews itself afresh with every generation. Recent psychological research has, indeed, thrown a flood of light on the nature and causes of those "fits and starts" of youth, and the literature of "adolescence" has at least made for sympathy. But even Stanley Hall and his co-workers will scarcely maintain that the last word has been said; and it is possible that even the psychologists, not to speak of those to whom the problem is more intimate and personal, may be able to learn something from a study by a master psychologist of a typical case of youth and its recovery.

### HENRY V. IDEAL HERO

Henry V. is Shakespeare's ideal hero. How much is history and how much invention in the picture may be a question; but, whether historical or inventive, the touch of the dramatist is everywhere that of love and admiration. With reference to no other male character in all his gallery is his eulogy so explicit. Not only does he represent him as the embodiment of the very spirit of England at one of its most heroic moments, but again and again he devises for him situations that reveal a nature touching life har-

moniously at every point. Here was a real man, he seems to say, and no counterfeit; a democrat sounding "the very bass-string of humility" in an age of aristocratic aloofness; a despiser of shams, whether in the punctilios of his father's court or Falstaff's "All-Hallow'n summer"; a humorist, who could laugh at life, a moralist who could condemn it, an idealist who could glorify it. His was the genius of friendship. At the top of the scale his courtiers discuss him among themselves in terms which would be fulsome, were they not the poet's way of letting us see how he bound his friends to him with hoops of steel; and at the other end, the London apprentices initiate him into their fellowship:

Sirrah, I am sworn brother to a leash of drawers; and can call them all by their christen names, as Tom, Dick, and Francis. They take it already upon their salvation that tho' I be but Prince of Wales, yet I am king of courtesy; and tell me flatly I am no proud Jack, like Falstaff, but a Corinthian, a lad of mettle, a good boy . . . and when I am King of England, I shall command all the good lads in East Cheap.

Yet this paragon is first introduced to us as a youth in "the far country," among the swine, if not the husks. How with dramatic truth to bridge the gulf—to make a hero out of a runagate, or what the wiseacres took for such—was Shakespeare's task. True, he inherited the paradox as part of the English tradition; but he was not anxious to avoid a difficulty which was as much a part of life as the ambition of Macbeth or the jealousy of Othello. If he were no moralist, as they say, at least moral perspective was his in an extraordinary degree, and his sense of dramatic fitness unerringly detected in the *wander-jahres* of his hero the discipline and struggle out of which came the strength and balance of his developed character. So he lingers lovingly over these years, while the shafts of his humor fall like a promised redemption on their too intimate contacts with low life. And he is just as frank as he is idealistic. He glozes over nothing. His prince "went all the gaits." He was the "black sheep" of the family—the sweet morsel of court gossip. He frequented places of ill-fame. He

engaged in street-brawls. He sat at greasy tables on wine-sodden floors, and bandied drunken ribaldry with bawds, cut-purses, ruffians, and knights of the road. Falstaff, with all Shakespeare's love for him, is not the final excuse for these scenes of low life. Henry himself is the excuse; Falstaff and his *coterie* are just his foil—the background of essential vice against which the prince's basal virtue is displayed, as he fights his way thro' lawlessness to heroism. In them the sin is displayed at its worst, lest the victory go unexplained and its moral be less convincing.

#### ADOLESCENT REVOLT

Yet there is a path thro' the slough. Shakespeare understands his hero and accounts, if he does not apologize for, his follies—in this, be it said, proving himself the ideal father of this child of his brain. The prince is a study in adolescent revolt. He is doubly a rebel. On the one hand, his father's court irks him. Its pretentiousness, its petty ceremonies, its genuflections, its flattery, its intrigues, offend his sense of reality. He is of Carlyle's opinion that a king should be a *king*—a *konig*, a "man who can"—reigning by right of ability, not of plotting and murder. The "Oxford triumphs" that were to celebrate the treasonable coup whereby his father gained the throne, calls forth from him only a gesture of contempt:

His answer was, he would unto the stews  
And from the common'st creature pluck a flower  
And wear it as a favour; and with that  
He would unhorse the lustiest challenger.

And when on the outbreak of the Percy rebellion, he is summoned to court, it is in no ribald sense we must interpret the scene of the mock court audience:

PRINCE: Do thou stand for my father, and examine me upon the particulars of my life.

FALSTAFF: Shall I? Content; this chair shall be my stall, this dagger my sceptre, and this cushion my crown.

PRINCE: Thy stall is taken for a joined-stool, thy golden sceptre for a leaden dagger, and thy precious crown for a pitiful bald crown.

FALSTAFF: Well, and the fire of grace be not quite out of thee, now shalt thou be moved. Give me a cup of sack to make my eyes look red, that it may be thought I have wept; for I must speak in passion, and I will do it in King Cambryses' vein.

PRINCE: Well, here is my leg.

And so he laughs at tinsel royalty. His solemn obeisance is just "a leg." It is all play-acting anyhow—lath, plaster and fustian! Falstaff is as good a king as any—if kingship be but the chance upheaval of civil broils. Indeed, he prefers Falstaff, for he at least is *real*, as sin is real and hypocrisy is *not*.

#### A DEEPER REVOLT

But there is an even deeper revolt in the prince's soul—revolt of the new against the old. He stands not only symbolically, but psychologically as well, for a new era. Here, again, Shakespeare is in the main true to history. The age of chivalry was wearing to its close in a surface show, that could not quite hide its inner decrepitude. It had become a thing of wind, formulas, bombast. The Norman-French influence, always an alien thing, had been waning since Chaucer and the Lollards, while the Anglo-Saxon spirit of democracy heaved tumultuously under the

crust of a half foreign nobility. And Prince Hal was the embodiment of that spirit. He is the first great *Englishman*. He thinks in terms of the nation, not of warring "houses." Better than the knights in shining armor, he loves the common people, their rough humors, their sense of fair play, their forthrightness, their very foibles and weaknesses; and while his father had courted them for policy's sake, he does so because he finds in them a kinship beyond the ken of Lyon King at Arms.

Hotspur here is Henry's opposite, the ideal youth of that feudal generation, the "good boy" who was always being held up as an example to the ne'er-do-weel. Bolingbroke, like many another father, and just as foolishly, wished that he and not Henry were his son:

O that it could be proved  
That some night-tripping fairy had exchanged  
In cradle-clothes our children where they lay,  
And called mine Percy, his Plantagenet.

With design Shakespeare puts the word "honor" on the lips of both; but with Hotspur it is the honor of an artificial and rhetorical code, worn egotistically as a feather in the cap, with the prince it is that of noble deeds unostentatiously done and not boasted of afterwards.

By heaven, methinks it were an easy leap  
To pluck bright honor from the pale fac'd moon.

—so Hotspur; and that kind of honor the poet ridicules by giving to Falstaff, the arrant despiser of honor, the "honor" of the fire-eater's death. "If it be a sin to covet honor," says Henry, "I am the most offending soul alive"; and then goes out to kill Percy and let another have his "honor."

And so the prince seeks in the freedom and frolic of the London streets the *reality* his nature craves. He will experiment with life. Like Don Juan or the rejuvenated Faust—how well Goethe understood youth!—he will taste all flavors and drink of all cups; though unlike those (and this is his salvation), objectively not subjectively, always maintaining an inner detachment which keeps him from being swamped in "mad humors":

I am now of all humours that have showed themselves humours since the old days of goodman Adam to the pupal age of this present twelve o'clock at midnight. . . . Well, thus we play the fools with time, and the spirits of the wise sit and mock us.

#### A NEEDED EXPLANATION

This surely is the explanation of the passage which at first seems so foreign to the sincerity of his character:

I know you all, and will a while uphold  
The unyok'd humour of your idleness;  
Yet herein will I imitate the sun,  
Who doth permit the base contagious clouds  
To smother up his beauty from the world,  
That when he please again to be himself,  
Being wanted, he may be more wondered at,  
By breaking thro' the foul and ugly mists  
Of vapors that did seem to strangle him.

As they stand the words are, to use Rolfe's phrase, those of "a charlatan and snob"; and it is, no doubt, possible either that Shakespeare here did "make a great mistake," or that this particular piece of bombast was to please the groundlings with an heroic exit. But the error would be

too gross. What Shakespeare must have meant was that his hero, being in reality *detached* from the baseness of his companions, is here self-consciously—is not youth always self-conscious?—trying to express, albeit in cant phraseology, that sense of mastery of the situation, whose true significance he failed to grasp.

Thus Shakespeare prepares the way for the prodigal's return. His prodigality had been only provisional. He had never been really at home in the Far Country, which was only a baser and temporary substitute for a less dangerous and more stable freedom. The call came when Hotspur, his temperamental enemy, raised the standard of revolt against the throne. His break with his old associates is, if not abrupt, decisive. He pays one more visit to the tavern, when after a final jest, he generously announces that he has procured for Falstaff "a charge of foot," and then, abruptly:

PRINCE: Bardolph!

BARDOLPH: My lord?

PRINCE: Go bear this letter to Lord John of Lancaster, to my brother John; this to my Lord of Westmoreland . . . Go, Pet, to horse, to horse; for thou and I have thirty miles to ride yet ere dinner-time.

The lightning has struck. The roysterer has become a soldier, a patriot, a man of action, and as the scene shifts to the field of Shrewsbury and he meets and vanquishes Percy in fair fight, we see the freedom of the London streets manifest itself on another and nobler stage.

\* \* \* \* \*

Such is the heroic version of the prodigal's return. Has it any message for us in these days of adolescent psychology? In the first place, we note that it is *ethically* right. Shakespeare is on the side of the angels. He neither endorses sin nor minimizes the dangers of "sowing wild oats." His moral is that of Ecclesiastes: "Rejoice, O young man, in thy youth; but know that for all these things God will bring thee into judgment." Judgment is clearly seen in the prince's associates. Bardolph's red nose is more than a jest: it is an emblem, as Falstaff on his death-bed dimly appreciates, of fires more awful, because less material. The dramatist does not shun the conventional ending: vice is punished as in the vulgarest melodrama. Bardolph and Corporal Nym are hanged, Doll Tearsheet ends fittingly in "the 'spital of malady of France," and for all his trick of fun, old Jack dies in terror, crying: "God, God, God!"

Nor does Shakespeare apologize for his hero. There is no hint anywhere of that not uncommon excuse for the immoralities of genius—that it is a question of temperament, of being misunderstood, of being above law, *et id genus omne*. Sin is sin, whether in the genius or the clodpate. De Quincey's opium, the cups of Charles Lamb, the debauches of Turner, the "sprees" of Poe, Byron's orgies at "The Abbey," the deviltries of Bulwer, the sensuality of del Sarto—are not to be excused on the score of "the nervous organization of the artist." What Shakespeare really thought of the sins of the flesh, whether in youth or age, is seen in Falstaff, the prince's evil genius. The prince is the type of a liberty which, though wrongly exercised at times, never loses altogether its touch with

law, while Falstaff represents a liberty that is essentially lawless and licentious, in the primitive meaning of the word. The prince is a *libertarian*, never a *libertine*: the artificialities of his father's court drive him into loose ways, but he never ceases to be under law to the deeper dignities and loyalties of life. Falstaff, on the other hand, is the essential *libertine*, defying every law of right-living—honor, truth, courage, chastity. His grossness is of the soul. He sweats lies as he sweats "lard." His very wit is a sort of libertinism of the mind. Clothing him in that "tun" of flesh and making him the colossal humorist of all literature, shaking the very sky with his enormous laughter, Shakespeare would have us know that there is no trick of wit, nor artifice of sentiment or *bonhomie* that can win approval for lawlessness of life. And when, at the end, the prince turns on him and says:

I know thee not, old man, turn to thy prayers,

while we are startled for the moment because we have laughed so loud and so long with the old sinner, yet out of the surprise comes the conviction that we are listening to an echo from a higher tribunal which irrevocably links license with defeat and disaster. And the pathos of it is that Falstaff was once young like the prince:

When I was about thy years, Hal, I was not an eagle's talon in the waist.

and Dame Quickly notes that as he passed, "a babbled of green fields"—the green fields of a lost innocence.

#### NATURE TO BLAME

But while all that is true, Shakespeare held the mirror too closely up to nature not to discern that Nature herself was in part to blame for all the trouble. The prince was too big for the palace. In youth there comes a flood-time of life never again repeated, of which the sexual impulse is the most striking but not the only symptom. Energy is at its maximum, and we dam it at our peril. The normal, healthy youth is nature's iconoclast. The staid, the proper, the orderly weary him. He despises what he thinks to be the insincerity of social conventions and usages. He "gets sore" at his parents, because he is not yet wise enough to indulge their harmless pomposities and pretend like "mother" to be interested when "father" demonstrates periodically to the breakfast table "how to eat a herring." Above all, he is adventurous. The teeming life within him is ever urging him to anchor and sail for undiscovered seas. It is the typical voice of youth that sings with Gareth in the idyl:

And never yet

Had earth appeared so green or heaven so blue;  
And all my blood danced in me and I knew  
That I must light upon the Holy Grail—

which is all very well so long as it is the *Holy Grail* that is in question; but unhappily there are *unholy counterfeits* of the Grail, that hold out the same promise of adventure. The environment of Gareth's youth was at once good and romantic. But not all are so fortunate. Goodness is more frequently associated with dullness than romance, and a stupid security than glorious adventure. In "The Way of All Flesh," Samuel Butler in fierce and unrepentant terms pictures with thinly disguised phrase



his own boyhood revolt against the kind of religion exemplified in the home of his father, a stern, old-school evangelical. The picture may be unjust to evangelicalism, but it is only too true to boyhood. Boys do run away, in spirit, if not in body, from such homes and such "religions": homes where goodness is made unattractive and all the zest squeezed out of life; religions, which present the ideal of life in terms which youth resents as an abridgement of its liberty and which offers him no field on which to win his spurs. Meanwhile, there is plenty of liberty and spurs of another kind to win in Mistress Quickly's tap-room and the company of Falstaff and his friends!

Then hey for boot and spur, lad,  
And round the world away!  
Young blood must have its course, lad,  
And every dog its day.

#### LESSON PLAIN TO READ

The lesson is plain to read. Church and home cannot ril themselves of responsibility for their prodigals. It is a fact that there is much in our current orthodox religion inhospitable to youth. In a church with which the writer is acquainted, the members of a Young People's group were debating the "relative attractions of the church and the world"—the very subject, by the way, being a good example of how *not* to appeal to adolescents!—when one boy, franker than the rest, said that the trouble with church "affairs" was that "the fellows felt they were under restraint all the time: they could not do even the quite harmless things they really liked to do." It is a valid challenge, not, perhaps, for the church to become a more skillful amusement caterer, but certainly to interpret religion itself in terms of the suddenly expanding life of youth. What is needed is a program that will catch the adolescent imagination. There is an interesting parallel here between youth and art. "Consider," says John Ruskin, in a letter to Stopford Brooke, "what it was to me, when the fact came full in my fairly examining thought that the only work done of any good quality in my own business was by men apparently abandoned by God to their own ways; that on the whole *religious people were powerless*, that all painting and poetry were done by men like Shelley, Byron, Keats, Turner and the like." He need not have been puzzled. The mediaeval church, starving the intellect and feeding the emotions, was the nursing-mother of art; while, by reversing the process, much of our modern religion has tended, on the whole, to rob life of its glamor and poetry—the very things which are the breath of life to youth and art. Youth is poetry and art in action; and the same cause that stifles the artist, alienates the youth. It need not be so. As Donald Hankey has pointed out, there is an essential religion in many young men, which goes unrecognized even by themselves because the official interpretation of religion precludes it even as a possible basis for a fuller religious experience, yet youth is of the same heroic stuff of which Christianity itself is made. True religion is youthful—radiant, adventurous, free. It provides the ideal outlet for youth. The late William James spoke of "the moral

equivalent of war." It is for the church to discover the moral equivalents of the far country.

But the tempest of youth has a racial as well as an individual significance. Prince Henry, in Shakespeare's thought, represented the rising generation. He stood for a new England. This, also, is true to life. Youth is nature's artifice to keep the world perpetually on the move. The young are the pioneers, the adventurers, the discoverers of new truth, the exponents of new faiths. As Mr. Barric has so eloquently pointed out in his recent Lord Rectorial address, the prodigality of youth is its strength, its lust of life is the hope of the world. In theology, in art, in politics, in economics, it is the young men who are the heretics, the prodigals, over whom Respectability shakes its wise old head and prophesies the worst, but who hold in their hands the keys of the future. Harvard Solness, in "The Master Builder," who in his youth built churches with high towers, but later contented himself with constructing "homes for the people," is typical of every generation which, ushered in with aspiration, soon folds its hands under "the vine and fig-tree" of its own formulas, and itself has to give way to another generation that is not afraid to build towers. Of course there is danger. Youth must take its own risk. The sweetest fruit is on the topmost bough, and the bough may break. God's El Dorados lie across the sea, and the ship may sink. The new is not necessarily the true. Youth needs badly enough at times the balance-wheel of age: an *old pilot and a young ship-master* is the ideal combination. But, for all the risk of it, let us greet youth with a cheer whenever it cuts the cables and sails out of the sheltered haven into the uncharted seas where lie the new continents of truth.

#### RACIAL SIGNIFICANCE

But we would miss the full intent of the drama, if we did not recognize that the Prince's wild days were not merely a regrettable incident in his career, but, in some sort, the raw material out of which he built a purposeful and worthy life. The old chronicles represent the change that took place in him as due to a miracle; but Shakespeare does not so conceive it. He thinks of it in terms of character-development. The youthful follies had not only been provisional, but preparatory. One cannot follow Henry in his subsequent career without feeling that he made good use of lessons he had learned in the London streets. His finished strength was that of self-conquest, and an enriched experience. The adjective that above all others applies to him is "human," and humanity of his sort cannot be acquired in a palace alone. He learned comradeship in a rough school, but he learned it; and on the eve of the battles of Agincourt, as he bandies jests with the common foot-soldiers, we feel that even Falstaff had something to give to him. And when he says:

For he today that sheds his blood with me  
Shall be my brother; he he ne'er so vile,  
This day shall gentle his condition;  
And gentlemen in England now a-bed  
Shall think themselves accurs'd they were not here.

is there not an echo of the days when he was "hail-fellow-

well-met" with Francis and his "leash of drawers?"

#### FRUIT OF EARLY EXPERIENCE

It is no doubt an intricate question, and moralists will frown; but the world is full of people whose power in after life has been, in some sense at least, the fruit of their earlier experience of sin. We quote, indeed, "The bird with a broken pinion never soars so high again," and argue sententiously that if so-and-so had not misspent his youth, he would have been, in so far forth, stronger and more serviceable in after years. But the argument is an irrelevancy. There is the same fallacy in it that lurks in the "ifs of history." Some lessons sin alone can teach. Was it not the gutter that bred Jerry McAuley, and the alabaster box that was paid for by the life of shame? There is a challenging passage in Tennyson's "In Memoriam":

How many a father have I seen  
A sober man among his boys,  
Whose youth was full of foolish noise,  
Who wears his manhood hale and green;

And dare we to this fancy give  
That had the wild-oat not been sown  
The soil, left barren, scarce had grown  
The grain by which a man must live?

As the poet recognizes in the next stanza, it is a dangerous doctrine to preach "to those who eddy round and round." Yet Life seems to teach it—? At all events, we are surely safe in accepting Carlyle's summing-up, when he says of Robert Burns, that, when the ship returns to port, the question that really matters is not whether its hull is battered and its rigging torn, but whether it has been "round the world or only to Ramsgate and the Isle of Dogs."

## Religion in Czechoslovakia

By Mary E. McDowell

THE Czechoslovak people have been compelled to couple religion with politics because in their past history religious and political persecution were one. On the top of a hill near the edge of the capital city, Prague, there is a monument commemorating the battle of Bila Hora. Surrounding this monument you may see twenty-one young trees. On the road near by stands one of those many shrines that hold sacred pictures where peasants stop to pray. I stood the other day and asked a working man what the trees meant. He said: "Here we lost our freedom, and when we got it back again in 1918 we planted a tree for each of the twenty-one Czech leaders executed in 1620—and then," pointing to the shrine, "we tore down the holy pictures."

Only in a limited portion of Prague was there this desecration of holy pictures, but it is an illustration of the fact that to the Bohemian the historic past links together the sins of the state church and the state politics, condemning them as one.

#### INFLUENCE OF HUS

In the ancient market place in the center of the old city of Prague has been erected a modern heroic statue of Jan Hus—modern because only a few years ago were the people permitted to have this memorial of their religious leader. Clustered about the impressive figure of this martyr to freedom of conscience in church and state are symbols of his social faith in human form. All who needed defending, comforting and education are in this remarkable group at the feet of the great preacher. The figures are pressing forward as if carried on by his ideas. Since before the time Columbus discovered America, this dominating personality, together with the political leader of the same period, has held sway in the imagination of the Czech people. Both Zizka and Hus were fighters for liberty, liberty in religion and politics. Jan Hus has always been

dear even to the Catholic Czechs, in spite of his excommunication. A Bohemian neighbor of mine in Chicago is, I fancy, not an isolated case. As he stood before a picture of Hus that hung in the settlement he reverently pulled from beneath his shirt a picture of Hus that hung with his Catholic amulet near his heart.

The Czechoslovaks are a religious people, but in their revolt against ecclesiasticism they give a wrong impression to the outsider, who does not consider the oneness of the Hapsburg dynasty with Catholicism. Their hunger is for a social expression of religion, a religion that is a vital living reality—or for a mysticism that is vague. It is true as I have said. In some parts of the country during the excitement of the 1918 revolution, they destroyed some of the holy pictures just as they removed some of the Hapsburg statues. At this time also the old shrine of the Virgin in the market place of Prague was removed. This act is now considered by thoughtful Czechs to have been a great political blunder, but here again we must remember that since the fifteenth century religious and political persecution have gone hand in hand. To the Czechs religious and political freedom are synonymous. I have just visited the city of Tabor—the most picturesque small city in the republic. This is the historic center of the reformation, for here Zizka the military leader stood for freedom for the people, and here the Taborites were organized. Even today in the feelings of the people Zizka still holds the picturesque old fortification for the common cause of freedom in church and state.

#### PRESENT RELIGIOUS TREND

The religious trend is now toward a simple and unecclasiastical expression of the spirit of Christ. During and after the war young men and women found their desired opportunity for serving humanity in the organizations that were called into being because of a great need. Catholic,

Protestant and free thinker went into the Young Women's and Young Men's Christian Associations and into the Red Cross for social service during the war and after the armistice. After much discussion the women of the Y.W.C.A. formulated a creed so simple and broad that those of different confessions could work in common. It says:

I believe in God, and I pledge myself to follow the spirit of Christ's teaching, and especially to live a life of service and love toward all my fellow creatures.

The Student Renaissance Movement is one of the most promising beginnings of the working out of the new religious gropings of this very alive country. One of the student leaders has said: "With the birth of the republic there came an almost nation-wide feeling of the need of a vital religious movement—a longing for a regeneration of life on a religious basis." Young men and women of the universities banded themselves together to study the teachings of Christ and Hus. The movement is undenominational, and has members of all and of no "confession." Most of them believe in private prayer, but are strongly prejudiced against public prayer and object to clericalism and ritual of every kind.

#### PRESIDENT MASARYK

It was President Masaryk who inspired this movement among the students. On his seventieth birthday he made a memorable address to the people. I quote from it:

I have always looked upon the ideals of humanity and democracy as an aspect of eternity.

Referring to the effects of the war the president said that it brings all people inevitably to a realization of religious problems.

I myself find in religion the highest type of perfection and an objective for all human endeavor. The sense of eternity makes us humble and strengthens our moral responsibility. Our faith in progress is strengthened, we know that it is impossible to attain perfection at once, but we learn patience, not passivity. The comprehension of a perfected social order leads us all to cooperation towards a common goal.

The educated man and woman find it difficult to subscribe to a creed or to an organization for religious expression. The long struggle for religious freedom seems to have created a fear of any limitations. The newest illustration of this trend of mind is that of the Student Renaissance Movement. At their conference this summer they discarded their former simple creed that was broad but Christian. Now they will have only a program of service. Membership is based on the test of six months of work for some cause in their social program. This program includes study of all questions of human welfare, such as the alcohol question, social purity, war, international friendship, etc.

An international committee was formed of German, Russian, Ukrainian and Czech students. Several times this group has protested against unfair treatment of German students. On one occasion they publicly expressed their disapproval of the president of the university because of his bitter criticism of President Masaryk's liberality toward the Germans. President Masaryk had vetoed a parliamentary bill to do away with the German university,

leaving only the Czech university. His action showed that he refused to permit the method of retaliation—refused to do unto the Germans as they had done unto the Czechs prior to 1918. The international committee of students agreed with the president of the republic and condemned the president of the university.

#### MOVEMENT FROM ROME

For years there has been in Bohemia a large organization of free thinkers, not all of them atheists. Before the war they were chiefly in revolt against the state church and all that it stood for. Since the war they have felt that they must not limit their action to fighting churches, but must also take positive creative action. They have doubled in numbers since 1918. It is reported that over a million and a half have left the old established church. Some have gone into the Protestant church, which is said to have trebled its membership. A large number of priests with their parishes have allied themselves with the Serbian Greek church.

Over and against the two and a half million non-Catholics there are still about ten million Roman Catholics, but even these are growing more liberal. There is within the Czech Roman Catholic church a movement toward greater liberalism and a stronger national feeling. The constitution of the new republic states in articles 121 and 124 that:

"Liberty of conscience and religious creed is guaranteed," and "All religious confessions shall be equal before the law."

President Masaryk when a professor in the university of Prague, and as a member of the Austrian parliament, always protested against the domination of the influence of the church in politics. However, against certain superstitions of the church he was always on the plane of the scholarly attack. His spirit is clearly shown at Lany, the country presidential residence that was formerly the home of an Austrian noble, a Catholic who had a chapel connected with the chateau. As a guest this summer at Lany I have been interested to hear the church bell call the Catholics to mass as in olden times, and to see the parish priest and the village people come and go through the garden to and from the service.

The religious feeling of the Czechoslovaks is social and is trying to express itself in service for all kinds of people, especially Russians. But the disintegrative effect of the long struggle of the past prevents at this time a tolerant spirit of "different confessions" as they put it. It is for this reason that the sincere movement among the students is so full of hope for a more tolerant spirit in the future. The influence of the great leader Masaryk, who finds guidance in action and spiritual help in repeating daily the Lord's prayer, will eventually win a good understanding and good will among all the people of the republic.

### The Starward Way

ONE way remains; the way of heaven doth always open lie.

Doth open lie? Oh, pilot word! Let me remember aye,  
Though shore and sea afford no pass, there's yet a star-  
ward way!

EDITH THOMAS.



## The Lion in His Den

By Lynn Harold Hough

"I HAVE been thinking about the inhibitions of optimism," declared the Lion.

"How about the inhibitions of pessimism?" I retorted.

The Lion smiled at that.

"Oh, I have heard all that story," he said. "We are all the while being told that doubts are chains and beliefs are wings. I don't deny that there is something to it. But I am becoming surer all the while that there are grave dangers in professional optimism. And I am very sure that America is suffering right at this point."

I settled down in my chair to hear my friend develop his theme. He had gotten through several days with less pain than usual and there was a vital energy in his voice which was good to feel.

"We have developed a cult of success. I am not denying that it has accomplished many notable achievements. But it has come perilously near to wrecking our critical faculty. If anybody calls attention to our limitations we feel at once that he has violated all the sanctions of our glorious optimism. We must believe that we live in the best town with the liveliest business men and the most wonderful spirit of progress to be found anywhere. We grow lusty in self-appreciation. We grow corpulent with self-complacency. And the pity of it is just that all this produces a set of inhibitions which prevent all honest and searching analysis of our own life. We instinctively avoid the surgery of candid criticism and so we travel farther from the reality of things all the while."

"You would hardly point to 'The Spoon River Anthology' and 'Main Street' as examples of this tendency," I ventured.

The Lion laughed outright.

"True enough," he said, "But that isn't a reply. Its only the statement that some people are beginning to see the danger. As much as I dislike 'Main Street' I am willing to forgive Sinclair Lewis a good deal because he has at least punctured our self complacency. But the trouble with both Lewis and Masters is that they half like the things which they hold up to scorn. It is true however that they are an indication of the fact that we are beginning to pass out of the period of naive incapacity for self analysis."

"There are certain other intellectuals who have rather enjoyed telling us unpleasant truths about ourselves," I suggested.

"And unpleasant falsehoods," declared the Lion. "There are a good many decadent chaps who are critical enough. But they lack the quality which would give their work moral insight or spiritual validity. Sometimes I read a book which seems to suggest that a preoccupation with sex is the golden gate to distinction of thought and feeling and that free love might at last release a sense of beauty in this depraved and degraded land. I find it rather difficult to be enthusiastic about the hectic intellectual who would make his own lawlessness the standard of society."

"Then you are rather between the devil and the deep sea," I surmised.

"Between a rather superficial devil and a very shallow sea," replied the Lion. Then he went on:

"Of course there is a criticism which manages to be friendly with the ten commandments. And there is even an analysis which is on speaking terms with the Sermon on the Mount. You do not have to surrender to all the primitive lawlessness in order to find a rich life unless you are a decadent by nature and more so by practice. And you do not have to become so frightened by the young apostles of lawlessness that you fly in a panic to the arms of a senile complacency with things as they are. We need Aristotle's doctrine of the golden mean. On the one hand we must be delivered from the professional optimists. On the other we must not surrender to the young pagans whose only happiness is in finding something forbidden in order that they may do it. How sad they would be in a world which had no ten commandments to break."

## VERSE

### Labours

NOTHING is worth doing  
That does not eventually send a man  
On a higher and wider quest.  
All labours that narrow,  
All toils that deaden,  
All pursuits that enslave,  
Are enemies to be fought  
With the sword of enterprise  
And the arrow of adventure.  
Therefore, at any moment  
Of this eventful and uneventful life,  
It behooves a man to ask himself  
What he is doing  
And whither his work is leading him.  
If it is leading him to prison,  
To lethargy, or to mutilation,  
To dishonour, or to death,  
Let him arise and take ship  
To the furthest port he can reach,  
Or let him wander among the mountains,  
Making new observations,  
And finding nobler labours.

ELIZABETH GIBSON CHEYNE.

### The Poet's Call

BY day the fields and meadows cry,  
By night the bright stars plead;  
He hears the message from on high,  
And to the call gives heed.

The roses tremble as he nears  
And cry, "Rejoice, rejoice!"  
The rocks break forth as he appears,  
"God sends a Voice, a Voice!"

THOMAS CURTIS CLARK.

# Making Germany Pay

**I**N recounting last week the report and recommendations to the Poincaré government of Special Commissioner Darlac on policies to be pursued in the matter of reparations, we said that the report would probably be used only as a political sounding board. The recommendations are so utterly lacking in consideration of the rights of other governments in the entente, so subversive of every principle in the psychology of peace making, so brutally an appeal to force, and so utterly a repudiation of all the high principles that led America to go to the rescue of France, that it seemed impossible to believe they would be seriously considered as a basis for real action. Now comes the news that the fundamentals of that report are the basis for actual proposals by the Poincaré government, and that the premier's bold contentions that France should go it alone in applying force as a method of collection are on the point of being applied.

The French object to the British plan for stabilizing the mark because it "breaks the solidarity of the allies," and now they propose to break that solidarity by not only acting alone but also by adopting a policy strongly disapproved by England. The past history of the attempt to collect is a history of disaster caused by pressure. In January, 1921, the total was fixed at the impossible sum of 220 billion gold marks plus 12 per cent of the exports, and the mark dropped to one-half the value of one year before. The "sanctions" (an arbitrary customs frontier through the Rhineland) were applied, the London ultimatum was issued, (scaling totals down to 132 billions but raising collections on exports to 26 per cent) demanding three and one-third billions in gold for the year, and the mark tumbled again. The payment of the first billion in August caused a great demand for foreign bills, which resulted in a rise in their value and a corresponding decrease in the value of the mark. The Silesian verdict in October brought another tumble. In May the dollar was worth 62 marks, on August 1st, 87, and in November 330.

Every effort of the reparations commission to force things has resulted in a fall of the mark, with its resulting depreciation of values and loss of ability to do business across national lines. Back of the politicians lies the hate of peoples and its accompanying policy of force in defiance of the laws of economics. An angry man may by law and decree destroy every possibility of collecting from his debtor.

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## Why the Mark Depreciates

Out of a war-time tendency to ascribe every kind of strategem to the enemy we make the charges that the Germans have deliberately depreciated their currency to escape payment and to profit by the advantages deflation is supposed to give to their export trade. What explanation have we to make to the query as to why there have been a greater depreciation in the currencies of Poland and Austria, and such large declines in the value of exchange in France, Italy, Belgium and Czecho-Slovakia. Even the English sovereign is still off value nearly ten per cent. With the confidence of every nation, with nearly all the industries of old Austria within its borders, with a stable and popular government and with no reparations to pay, Czecho-Slovakian exchange on the dollar is fifty to one.

No doubt there have been those in Germany who welcomed the "flight of the mark." Speculators profit, exports are helped for a time, and trade is given a stimulus. Extreme nationalists welcomed it because it might mean the early overthrow of the republican government and of the policy of "fulfillment." But the officials realized that it meant the steady debilitation of their own salaries, the possibility of allied interference, and the ultimate destruction of both confidence and trade. There are at present French financiers who propose the deliberate depreciation of the franc as a means of selling to advantage. The paralysis of Austria ought to be sufficient warning.

As a means of increasing trade a falling currency is an il-

lusion. Everyone rushed to Germany for goods when the mark began to tumble. The first result was feverish activity. The next was a depreciation of stocks at home and the raising of embargoes abroad with multiplied difficulties in obtaining raw materials for manufacture. As exchange rises, prices rise and wages must be raised, but prices go up on wings and wages trudge along in stogics. Thus the working and salaried classes are always poorer, vitality is lowered, and productive capacity is lessened. Demands for credit urge the printing presses on, discount and bank rates rise, and speculation increases; indeed business itself becomes a speculation. With money depreciating no one wants it, so that everyone who can buys goods, and waste and extravagance grow with increasing poverty.

Exchange has arisen out of all proportions to the inflation of currency. The total value of the 440 billion paper marks now issued is only one-sixth that of the 36 billion in circulation three years ago. While paper marks have increased thirteen fold, prices have increased at home by more than twenty fold and exchange by more than eighty fold. Wages have been able to keep up to one-half the increase of prices of goods on the market and savings have gone completely into the discard. Rents have been held down by arbitrary governmental action with corresponding depreciation in buildings.

There is little logic in accusing the ministry of Dr. Wirth, whom Briand, Clemenceau, and most of the British officials called a sincere man doing his best, of deliberately bringing such disaster down upon his own administration. The real cause of the depreciation of the mark was the stripping of Germany of her productive enterprise and then demanding that she pay enormous indemnities without giving her a chance to start business. With shipping all but ruined, colonies gone, coal mines requisitioned, iron mines taken over, soil robbed by war necessities, a revolution negotiated and an enormous internal debt, time was needed to balance the ledger, stabilize the new government, beat down militaristic opposition, and start up productive enterprise. Germany should pay and she can pay all required by genuine reparations, but the policies thus far pursued are not those dictated by sanity and business judgment. French politics calls for ruin as a victor's peace. English economics calls for the judgment of equity on a debtor.

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## Proposals That Carry Promise

The British Ex-Chancellor of the Exchequer McKenna says Germany can pay only when she can obtain the same privileges and profits from export trade that others possess. The French banker and Ex-Minister of Reconstruction Locheur says that it is better to lose all reparations than to allow a reconstructed Germany. Before retiring, Chancellor Wirth said the inflation process had reached the point of bursting and that only quick action could prevent disaster. Mr. Barthou, the French member of the reparations commission, replied that the patient was ill and must be treated quickly. The government took sharp measures to conserve gold supplies and prevent speculation. The Hamburg trades protested vigorously that it interfered with necessities of business, thus revealing a vital phase of governmental trouble in adopting any policy. The Bavarian government sent up its memorandum, asking that the export of necessities be reduced to a minimum and the importation of luxuries forbidden, production increased, and governmental expenditure curtailed—all of which means "Do what you have failed in trying to do." And Poincaré says pay and pay now, or we will take over your most productive enterprises.

Stinnes demands control of the public utilities as the price of business credit and the practical control of government finances by big business. The social democrats refuse to collaborate with big business, the cabinet falls, and big business takes the reins. In the shadows on one side stand the monarchists and those who rejoiced at Rathenau's murder, knowing that Stinnes means a step toward the old order; on the other side

stand the communists, confident that a step toward monarchism will swell their ranks and precipitate a bolshevik revolution. Behind all hovers the ghost of ruin brought about by further armed occupation, by a depreciation that drops to Austria's level, by increasing unemployment as winter comes, and by a hopelessness that paralyzes the hearts of the toiling masses.

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#### One Convincing Proposal

To meet all this there comes one clear, convincing proposal. It is that of Sir John Bradbury, British member of the reparation commission. He proposes that all payments on reparations be commuted into five year bonds which each creditor government will guarantee and sell under its guarantee; that a complete moratorium of two years be granted and made renewable for two years more; that the reparations commission be reorganized, located in Berlin and work sympathetically with the German government; and finally that the mark be stabilized by using all the gold available in the Reichsbank, plus such a loan of gold as may be necessary to accomplish that result, the price of the paper mark in exchange to be fixed by a mixed neutral commission. The leaders of the German Democratic party, still in the coalition government of Cuno, agree to this proposal as do many leading financiers. A neutral committee of experts, invited to Germany by Wirth, and composed of such men as Professors Cassell of Switzerland, Jenks of America, Keynes of England, Vissering of Holland and others, make substantially like recommendations. They propose that the paper mark be retired on a basis from 3,000 to 3,500 to the dollar. This would mean the stopping of the printing presses and the substitution of a new currency based on gold. It would relieve the government of an ever expanding budget. The governmental budget is now balanced with the exception of reparation charges, but these charges formed the margin that caused the "flight of the mark" and put business over into the category of speculation. The Social Democrats manifest a willingness to help the new cabinet so long as there is no attempt at Stinnezation or monarchy. Poincaré and his iron hand alone threaten failure.

Will peace now be made or will the war be continued? In a recent address the British General Ian Hamilton stated the case quite clearly. He said: "Why do we fall from one convulsion into another and find that any fanatic or adventurer has the power to drop sparks into the powder magazine. The root of the matter is this: we have never made peace. Peace was the last thing the men who made the treaties of Versailles and Sévres were thinking about—punishment is what they were after. Had we truly aimed at peace and the demilitarization of Europe instead of at the twenty-four thousand million sterling and the kaiser's head, held out like glittering baits to the people at the end of 1918, we might have inflicted a mortal wound on war. Even now there is time, though as we hesitate the sands are running out apace."

ALVA W. TAYLOR.

#### Contributors to This Issue

MARY MACDOWELL, head of the University of Chicago settlement "back of the yards" in Chicago; just returned from a study of European conditions.

REINHOLD NIEBUHR, minister Bethel Evangelical church, Detroit; frequent contributor to leading periodicals.

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LYNN HAROLD HOUGH, author "Productive Beliefs," "The Strategy of the Devotional Life," etc., etc.

## THE SUNDAY SCHOOL

### Friends or Foes of Jesus\*

WE cannot take a neutral attitude toward Jesus. "He that is not for him is against him." Jesus stands as the supreme moral reality of our universe. We cannot be neutral toward righteousness; neutrality there means moral indifference and when one is indifferent to morality one is evil. There may be an extraordinarily good library in the home in which you are stopping, the owner may be very proud of its possession. One evening by the fireside, a friend of your host asks, "And what do you think of his library?" You reply, "To tell the truth I am not interested in libraries." What do you do? You instantly brand yourself as a man of no literary qualities. Traveling in Europe you come to some noted art museum. Everyone in the party is keen to see the famous pictures—everyone but you. You turn away from the gallery and go to the races. Yes, it is your own business, but you cannot escape the just criticism of your friends when they accuse you of having no artistic side to your nature. The leading business men of your city are planning the organization of the Associated Charities, properly to handle the hundreds of cases of want. You are invited to the luncheons where the movement is being launched. You ignore the invitations. You take your own customers out to lunch while your fellow business men are unselfishly devoting themselves to the wise care of the poor. The organization is perfected. The newspapers come out with the story and the names of the business houses that backed the public enterprise. At breakfast your family reads the news and your oldest boy remarks, "Dad, I don't see your name." "No," you reply, "I work for all I get; I am not interested in this charity stuff." It's a free country and you can do as you please about the poor—but you cannot escape the just scorn of your family and neighbors. To be neutral on this question of the care of the poor—well, you cannot be neutral, you either are a benevolent man or a contemptible money-grubber—and that is precisely how your associates on the street will classify you. Here is the church. Sunday comes. Your neighbors take their children and the good old parents living under their roofs and go to church. But you—you crawl out from under the deluge of the Sunday paper, with its elevating stories of pretty actresses who have been married to three or four millionaires, flick the ashes from your Pall Mall, and motor out to the golf club. You speed by the church and your neighbor's boy, seeing you, says to the lad beside him: "Gee, I'll be glad when I grow up and can go and play golf on Sunday, instead of going to this stupid Sunday school." The preacher comes to call upon you and you inform him, none too kindly, that you are not interested in any church. Churches are all right for those who like them, but you can get along very well without a church from January to December. Yes, you can get away with that, but to be indifferent to the church means to oppose the church. There is no neutral attitude. The world is built that way, my friend, you may not like it, but that is the way it is. You are either a friend or foe of Jesus; you either gather with him or scatter abroad. This statement may make you squirm, but you know it is true. In our lesson we see Mary sitting at the Saviour's feet, earnestly listening to every word that falls from the Master's lips. Here we have positive acceptance, beautiful friendship, whole-hearted approval. In the next section we see the Pharisees "laying in wait" to catch him, to destroy him. Friends or foes—there you have it. Indifferent to books—you are against culture; indifferent to art—you are against beauty; indifferent to the weak and poor, you are against charities; indifferent to Jesus, you are the foe of morality. No man who is keen about goodness can be indifferent to personified goodness as it appears in Jesus. I have more respect for that man who is openly hostile to the Bible and to Christ than for the indifferent, neutral, careless, thoughtless man, who makes light of Christ and his church. You can attack the hostile man; you have a clear case before you—but what can you do with the selfishly indifferent man? Our communities are filled up with these mor-

\*Lesson for Dec. 17, "Jesus Among Friends or Foes." Scripture: Luke 10:38-54.



aily indifferent people. They have no definite standards; they are dangerous citizens. "Get the money—have a good time"—this is their whole creed. By that they live and die. I know thousands of such moral imbeciles. "O, the church is all right," they will tell you. But everything is all right with them—bootlegging is all right, home-brew is all right, easy divorce is all

right, week-end debauches are all right, vicious dances are all right, unethical practices in business are all right, vile shows are all right! Such people are dangerously near being moral perverts—people who call black white, and bad good. Be positive, stand for something—and stand for the best. Be like Roosevelt.

JOHN R. EWERS.

## British Table Talk

London, November 14, 1922.

**T**HE Silence on Armistice Day was kept this year with all the former reverence and solemnity. This nation has never been credited with any aptitude for symbolic actions. An Englishman does not like dramatic scenes, and he has almost banished symbolism from his daily life, but the two finest symbols, the Great Silence and The Burial of the Unknown Warrior, both had their origin here. The Silence was so deep on Saturday morning that even the horses felt there was something strange happening. In the center of London the vast crowd joined after the two minutes' pause in the hymn, "Our God, our help in ages past." It is said to have been impressive, but the Silence spoke louder than the hymn. There is no problem more baffling than to provide means for the expression of a common emotion in the vast cities of our modern civilization. It was an inspired thought to decree a brief silence, during which the nation becomes for a moment as one man with one awful memory, and with one debt, not repaid yet, and never to be repaid. The fact that there is a quickness to respond to this symbolic moment is one which might make our spiritual guides ponder. Is it possible that they have not estimated rightly the idealism of the average man? Or that they have lacked the bold imagination which penetrates beneath the surface to the "imprison'd splendor?"

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### The Election

Before this letter embarks upon its voyage over the Atlantic, the election will be over. It has been unlike any other election I remember. Never has the thought of the electors been less absorbed than it is now with great causes. The one definite proposal which has excited comment has been the proposal for a capital levy, which has filled the columns of the press with dissertations all more or less obscure. There is very little doubt that the general mind of the public is afraid of any such measure. It is not that it is in theory confiscation, but that it threatens to disturb still more the already disturbed industrial life of the country. A levy on capital is resisted by all parties but Labor, and some friends of labor are hedging. For the rest people are thinking in terms of "personalities." They are for or against Lloyd George, Asquith, Bonar Law, but curiously there is no one standard-bearer in the ranks of Labor. Henderson, Thomas, Clynes are active and responsible leaders, and behind them are men uncommonly able, but there is not one man who has captured the imagination of the man in the street. Perhaps that is all the better for Labor. Among the picturesque figures is Mr. C. B. Fry, the great athlete who is standing for Brighton. He was at Wadham college, Oxford, at the same time as Sir John Simon and Lord Birkenhead and was a good scholar. Since those days his fame as a cricketer has obscured the fact that he has given most notable service to the training of boys for the navy, and latterly he has served with his old friend "Ranjitsinjhi" at the league of nations assembly. Together these two have made many centuries at Brighton—some of which I too have seen in former days—and most of us will not be sorry—politics apart—if "C. B." enters parliament. But the interest in his candidacy is one

indication among many that it is an election in which personal-ity has a place seldom given to it before.

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### The Churches in Election Time

The traditional division, especially in the north of England, was between the church of England which was largely conservative, and the free churches which were largely liberal. There was a time, for example, when almost all Congregationalists were liberal. That is not the case today, though still a large majority would be liberal. Some are in the Labor party and some are conservative, and today there is a considerable body of national liberals, the party of Mr. Lloyd George in every free church assembly. On the other hand there are a number of Labor advocates in the church of England. Dr. Gore, for example, one of its foremost teachers, has spoken in this election on a Labor platform. On temperance questions the free churches are almost entirely in favor of drastic reform, and there is a large section, not I think a majority, in favor of prohibition. This, however, is not a practical issue of the present election, the more immediate question being, whether or not the country is to have local option and Sunday closing. He would be a dreamer who imagined that there was any likelihood that such reforms would come into effect with the present government in office. The promise of negotiations made by Mr. Bonar Law really means that the advocates of such reforms will have to wait four or five years at least before there is any opportunity. Isaiah called Egypt "Sit-still;" it is the proud boast of the prime minister that he will sit still, and our brewers will not complain. The idea is that the patient, Great Britain, needs a few years' rest. Meanwhile the near east is beginning to make it uncertain whether there is to be any tranquillity after all.

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### A Catholic Biography

The late Father Plater of the Society of Jesus was a keen worker in his church. He did much to make "retreats" possible for working people, and during the war his services were given without stint to his people. He was known and loved far beyond the circle of his own church, and his biography, told by the skilful pen of Father Martindale, shows clearly why. It was in the fellowship of the Social Service Union that Father Plater came to know a new range of friends. It is a union in which the social unions connected with the various churches meet together on their special ground, and already they have done much. The Roman in this assembly remains Roman; there are times of silence, but no united prayer; yet there is a larger measure of sympathy and understanding among them because of their common interest in the application of the Christian gospel to social life. It is one of the most fruitful of our "inter"-operations. Father Plater was a saintly man and a man with a large measure of humor and hilarity. That indeed is part of the perfect Christian character.

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### "Jimmy the Bulldog"

Father Plater had a dog—a dog more than four stone in weight. This dog went with his master and everywhere

helped towards fellowship. Divines who had patted the head of the bulldog were more favorably inclined to each other. It may lighten this column if I transcribe the lines which reached Swanwick from Jim. There was a conference at Lesscon and Father Plater with Jim had had to leave before the end. To their friends this poem came:

I'm Jim the bulldog. Candid friends remark  
They wouldn't care to meet me in the dark.  
My face perhaps is ugly. I don't mind it,  
I have the happiness to be behind it.

There's only one thing that I cannot bear  
And that's the interval for silent prayer.  
I hold my breath! My master says I must;  
But I confess, I very nearly bust.

I'm very mild and faithful unto death,  
'A simple dog that lightly draws its breath';  
But when a lecturer begins to bore,  
I do what others do; I gently snore.

I'm of all creeds; when starved a Protestant,  
A Methodist in getting what I want.  
A Quaker when my master shows the stick,  
When I'm at large, a Roaming Catholic.

I'm fond of books, I pull them all to bits,  
And throw their outraged owners into fits,  
Yet these same owners hardly think it matters  
To tear each other's characters to tatters.

Children I love; and if you are as these  
I love you too and do my best to please,  
If you are not, well let me put it thus,  
As Christians, you have simply missed the bus.

St. Francis loved all fishes, beasts and birds;  
With reverence they listened to his words;  
And if at Swanwick I encountered him  
I fancy he would call me Brother Jim.

The stars and hills praise God, I hear you say,  
I don't pretend to be as great as they;  
Yet a poor comrade in this tearful vale,  
Is it for nothing that I wag my tail?

EDWARD SHILLITO,

## CORRESPONDENCE

### Business Methods of Near East Relief

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with great interest, your editorial called "Nearing the Danger Line" in The Christian Century of October 26th. No one I think, will recognize more quickly than the officers and directors of Near East Relief, the importance of responsible control of public charity and trust organizations. In fact it has been one of our main purposes to keep the closest practicable, representative committee control over all Near East Relief operations. In this I think we have perhaps come nearer to success than any other emergency relief organization of which I know, but we are not perfect and we welcome most heartily any constructive criticisms that may be sent to us by the editors of The Christian Century or others, and that will help us to serve humanity more faithfully and efficiently.

There are certain practical problems that one soon confronts in the application of any theory of constitutional federated control. The danger is that pace and progressiveness of a federated body, necessarily usually becomes that of the most conservative and perhaps reactionary, constituent members. On the other hand, an independent relief or charity organization is liable to develop a progressiveness bordering upon radicalism that results from uncontrolled individual initiative. It is of course desirable to avoid these two extremes. An illustration of the deadly con-

servatism that might fetter a rigidly representative organization is shown by the recent Smyrna disaster.

On September 6, the state department in Washington called our attention to messages received from the American Consul in Smyrna; these messages were received in New York on September 7th, and the same day—September 7th—\$25,000 was cabled to Constantinople for emergency relief; 300 tons of clothing and shoes were shipped, and the U. S. destroyer left the Near East Relief warehouses in Constantinople with a cargo of food supplies. Similar prompt action was continued during the succeeding days, and a message just received from the Bishop of Smyrna, assures us that 200,000 lives were saved in Smyrna as a result of this prompt, energetic action on the part of Near East Relief.

All of the above action was taken with the knowledge and approval of the responsible executive committee here in New York, which is constituted for an interim action by our board of trustees, which in turn is incorporated by congress and makes regular, full audited reports to congress and to the full giving constituency. Suppose, however, it had been necessary to have taken counsel and secure the approval of a number of heterogeneous assemblies, general conferences, synods and other ecclesiastical gatherings, in order to have rendered this relief at Smyrna; the result would have been an additional colossal loss of life. At the same time we recognize that there must be a control that in a true sense represents the givers, and this we earnestly seek. If we do not have it, we want it. In this connection, may I call your attention to our method of transacting business?

(1) We are incorporated by congress and our trustees include leading representatives of most of the more important religious and missionary bodies of America.

(2) The board of trustees meets, and in addition to other business, elects an executive committee, which is made up almost, if not quite, exclusively of mission board secretaries and Christian men, who are members of some of the leading mission, educational and benevolent boards of America.

(3) This executive committee meets at least once a month, and before each meeting, a docket containing the minutes of the previous meeting, financial statements, cables, and reports from the field, together with a full list of proposed votes and appropriations, is usually sent two days in advance of the meeting to each member of the committee, and as a rule every member of the committee reads before coming to the meeting, not only the minutes and the financial reports, but all the proposed motions, votes and appropriations that are to be presented at the meeting. Thus there is opportunity for advance study of every expenditure and transaction of the organization, by all the members of the executive committee.

(4) Copies of this hundred page docket, together with the minutes of the executive committee, are mailed to every member of the board of trustees, in order that they may be fully informed on every detail of the committee's work, and call the attention of the executive committee to any action which they may desire to question.

(5) These dockets and financial reports are likewise accessible to any contributor or sympathetic friend who may care for detailed information. They are also in summarized form included in the annual report made to congress and given to the public.

This procedure may not be perfect, but unfortunately our modern world with its division of sects and creeds and denominations, good people and bad, religious and irreligious, Christian, Catholic, Jew and Agnostic, has not yet attained full perfection. We recognize there is an ideal better than the Near East Relief realization. We are earnestly striving and reaching out toward that ideal, and will greatly appreciate any assistance that The Christian Century or others may be able to render in attaining it. Your editorial certainly points toward the ideal, which we cherish, and we appreciate all the constructive suggestions you may have as to how we can achieve.

New York City

C. V. VICKREY,  
General Secretary.

# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Noteworthy Home Mission Pageant Has Been Developed

The Board of Home Missions of the Presbyterian church has produced a noteworthy pageant setting forth the home mission task in America. It has been supervised by the Drama League of America, and Dr. Linwood Taft has given constructive criticism of the production. The Missionary Education Movement is now at the task of publishing the pageant, and it will be given to the churches at twenty-five cents a copy. The title of the production is "America's Unfinished Battles." Among the aims of the pageant is the following: "The challenge to service is presented by the millions of people in America who for the most part have not had an equal chance for life, liberty and the pursuit of happiness. These millions include some 14,000,000 foreign born, 12,000,000 Negroes, 3,500,000 Latin Americans, 1,750,000 Mexicans in the southwest, 5,500,000 southern mountaineers, 1,500,000 migrant laborers, 334,000 Indians, etc. Helping these millions to secure the necessities of life and the blessings of America is a tremendous task that confronts our generation and must be accomplished by us if we are to be worthy sons of worthy sires."

## Texas Baptists Torn Asunder Over Fundamentalism

Probably no layman in modern times has brought more controversy into the evangelical ranks than has William Jennings Bryan. In many sections of the southland, religious organization is disrupted, and the bitterest charges are hurled from opposition camps. At the present time the Baptists suffer more than any other denomination. Dr. J. Frank Norris of Ft. Worth is leading an attack on the organized work of the Baptists in the south and is one of the sponsors for a fundamentalist conference which will be held at Ft. Worth next April. William Jennings Bryan will be the leading speaker as usual. This movement is being withstood in most vigorous terms by Rev. George W. Truett, one of the most progressive spirits among the Southern Baptists, and pastor of their largest church at Dallas. Dr. L. R. Scarborough, leader of the Baptist seventy-five million dollar campaign, sees in the current reactionary theological movement a concealed covetousness. In a recent issue of the Baptist Standard he says:

"Here is a clear-cut effort on the part of 'Norrisism' to undermine the Southern Baptist Laymen's Movement and establish a new laymen's movement inter-denominational in its makeup, and it is supposed with the purpose to destroy the denominational drives, such as the Centenary movement, the seventy-five-million campaign, the enlarged movements of Presbyterians and of Disciples and others, all in the name of opposition to Darwinianism."

## American Legion Wants a Sunday in the Churches

Colonel Irvin M. Owsley, national commander of the American Legion, has given out an interview in favor of trying to secure in the churches a national Sun-

day in behalf of legion interests, and he is already booked in a number of churches to speak at the noon hour to business men. He is a member of the Disciples of Christ while his chaplain, Rev. William P. O'Connor, is a Roman priest. The legion officers seek to establish legion Sunday adjacent to April 6. They want a day not for the dead, like Memorial Sunday, but for the living. On legion Sunday the post would attend in a body the church it had selected.

## Methodist Russian Worker Has Large Responsibility

Dr. George A. Simons, formerly stationed in Petrograd as a Methodist worker, is now located at Riga, Latvia. He has been superintendent of the Methodist Episcopal church in Russia since 1907, and in addition to this responsibility he is now supervising the Methodist work in the Bal-

tic states of Estonia, Latvia and Lithuania, besides carrying on the American Methodist Relief for Russia. He is assisted in the latter work by his sister, Miss Ottilie A. Simons, and Deaconess Anna Eklund of Petrograd. The second session of the European central conference of the Methodist Episcopal church was held in Frankfurt-am-Main, Germany, at which Dr. Simons served as secretary. He is now editor of the Official Journal which is to appear shortly.

## Pastor Indicts New and False Brand of Americanism

The new and noisy brand of patriotism abroad in the land, which is inspired by selfishness and provincialism, was arraigned recently when Rev. Byron Hester spoke to the American Legion Post in the Disciples church at Electra, Tex. He was a chaplain in the world war and has never

## Relief Worker Praises Quakers

SO broad has been the policy of the Quakers in their work of relief in Europe that they have in many cases accepted workers from outside their organization. Among these workers is Rev. Karl Borders, formerly in charge of the Disciples immigrant work among Russians in Chicago, and now living in the famine country. In a recent communication to The Christian Century he tells the story of the death of Russia's hopes for a harvest this summer. He says:

"Two months ago I rode past smiling fields of grain and blithely gathered statistics on the probable crop, amused at the reluctance of the peasant to predict the result of his sowing, and his invariable 'Bog znaet,' 'God knows.' The inspectors from other fields likewise gathered optimistic reports, and all of us came to monthly conference assured that the worst of the famine was past and determined upon a program of reconstruction for the winter.

"Then the plagues descended. Grasshoppers, worms, birds and finally drought, with weeks of scorching sun which dried the half-filled grain in the head and hastened the harvest to an early and empty end. A dreadful lack of work animals had made it impossible to sow more than half of the acreage of the year before, and even this year's sowing was far below normal. And now where a hundred or a hundred and fifty poods should have been reaped per desiatine, the average will not be more than thirty poods per desiatine, and much is completely lost."

His appreciation of the Quaker organization under which he works is phrased in these terms: "Our Christian programs of aid must be conceived in terms of more than the present crisis. In the long run, to my mind, the greatest calamity of the war is not the loss of human life, wasteful and horrible as that may be, but the heritage of hate which lingers and sours and warps the souls of genera-

tions that follow. These Quakers—and I am not a Quaker—have seen with clear vision the other pole, and steadfastly and quietly bear their testimony of good-will and love into these war-ridden lands in measures of unforgettable service. This, too, will bear its fruitage, and good-will and love must, by the self-same law which breeds hate out of war, spring up in the path of service.

"Hasten the day when Christendom shall be done entirely with back-door charity for conscience' ease, and shall launch upon these larger ventures of world helpfulness in measureless witness of her boasted faith in the power of love. I am convinced that it is only by such measures as these that we shall be able to induce that spirit of international friendship and good-will which we are fond of calling the kingdom of God."

Dealing with the emergencies of the present hour, Mr. Borders says: "Reconstruction plans on a large scale have been abandoned and again this area assigned to the American Friends' Service committee faces the simple alternative of foreign help or starvation. We estimate that at least 73,000, or 45 per cent of the population of our area must be fed, which means not supplementary feeding, but entire support until next harvest. Forty thousand of this number will need feeding at once, and the number will increase as the small stock of grain reaped is eaten. We are seeking to make it possible for as much of this new grain as necessary to be sown instead of being used as food.

"Now many a cottage is swept bare, and the shreds and tatters that hang to the bodies I see are scarcely warm enough for the cold rains that have already set in as I write in late August. Last year there was meat to eat, sheep, cattle, or even horses. This summer a single group of animals for the village have been fed in the broad meadows where once ten shepherds drove their flocks and herds afeld."



been connected with any pacifist movement. His fellow legionnaires cheered strongly when he made his attack on the spurious loyalty that is now abroad. He said: "Have we held high the torch of Americanism? No. We have dashed it to the earth. Have we kept the home fires burning? On the contrary, we have stamped those fires of idealism out, and have kindled fires of another kind, fires of selfishness, narrowness, and provincialism. We have broken faith with those that died. And though they lie beneath the sleep-inducing poppies, they do not sleep, but they must turn in their graves as they see the arrogant, strutting, so-called Americanism of today masquerading as the Americanism for which they died."

#### St. Louis Church Federation a Live One

The Church Federation of St. Louis which has always been known as one of the more active organizations of the country, is now giving fresh attention to the matter of church publicity through a paper read recently by Mr. H. R. Wilson on "The Principles of Group Advertising As Applied to Go-to-Church Publicity." The Federation is taking an active part in trying to secure a better constitutional provision for the incorporation of religious organizations. The annual meeting of the Federation will be held at the Hotel Chase on December 7, and Dr. Robert E. Speer will speak.

#### Duluth Federation Stresses Religion Education

The Duluth Council of Churches has ten years of history behind it. Firmly entrenched in the community life, it is a strong friend of every great religious cause in which cooperative action is essential. A unique feature maintained by it is a Tuesday noon luncheon which is held in the Y.M.C.A. On Oct. 31 Dr. H. Y. Shahbaz, a Persian missionary who escaped from the horrors of his land, spoke on "Islam, a Menace to Civilization." The largest interest of the Council of Churches is in the cause of religious education. The pastors and superintendents are assembled regularly, and at these meetings the Christian strategy for the city is planned so far as it relates to the work of religious education. Samples of good Sunday school literature are kept at the council office for the inspection of the superintendents. A training school for modern Sunday school workers is maintained on Monday evenings, with a good attendance, and the courses are modeled after the latest ideas in this field. The organization has been less concerned about legislative questions than some city federations, but it has been able to get what it went after, among these being the enactment in Minnesota of a red-light abatement law. Four successful dry campaigns have been conducted during the past ten years and many meetings have been held in the interest of world peace. Rev. W. L. Smithies is executive secretary of the organization.

#### Fresh Evangelical Movement in Australia

A very interesting evangelical movement has been under way in Australia during the past year, which takes the form of a

great campaign for the circulation and the reading of the scriptures. In a period of twelve weeks, 32,000 pocket testaments were given away. One business man has given five thousand pounds for testaments. The movement has had the approval of Dr. Harrington Lees, Archbishop of Melbourne, and many other leading churchmen. In colleges, mining camps and many other places groups of young people have felt deep religious interest and thousands are reported as converts. Mr. George T. B. Davis is prominent in the movement.

#### Successful Church Forum at Terre Haute

Terre Haute, Ind., has a forum which packs the auditorium of First Congrega-

tional church every Sunday evening. This forum has already heard some of the foremost interpreters of the social reform in America, including Edward A. Steiner, Thomas Mott Osborne, Shailer Mathews, Norman Angell, Maude Wood Parke, Jane Addams, Harriett Vittum, Toyokichi Iyenaga, Rabbi Harrison, Donald Cowling, John Haynes Holmes, Harry F. Ward, and S. K. Radcliffe. The procedure of the forum is thus set forth by a member of the group: "To illustrate the vitality of the forum method this forum arranged a series of addresses on the industrial problem. First it brought a man who spoke eloquently on the political labor movement. His argument was so poorly sustained, however, that the crowd reduced him se-

## M. E. Bishops Debate Lively Issues

THE recent meeting of the bishops of the Methodist Episcopal church at Baltimore is characterized by an anonymous writer from the circle as "the greatest debating society in the Methodist Episcopal church." There was discussion of the minutiae of various reports, and the differences which make popular church assemblies lively have also run the line of cleavage through the bishops' organization. Bishop Joseph F. Berry was elected to give the episcopal address at the next general conference, but not without spirited opposition.

The "Buckner case" which is now known in every hamlet in the United States had as much consideration as under the rules it could get. Bishop Stunz cannot under the law have his official acts reviewed by the other bishops, but this did not prevent their speaking their minds. It is clear that the majority do not support the idea that the retirement clause in the law of the church can be used to settle heresy cases. When a man's doctrinal reputation is attacked, he has a right to a trial on demand.

The report of Bishop Nuelsen on conditions in Russia helped to dispel the cloud of suspicion and misinformation that rests upon the American mind with regard to conditions in Russia. There is a vast difference between the reports of religious workers who have been under the pay of no propagandist organization and the reports of newspaper men who are given their point of view before they start to Russia.

The social and international pronouncements of the bishops was the most radical they have ever made. We quote the following:

"The second corrective is the organization of political and social life everywhere upon the basis of the welfare of all, instead of privilege for the few. Here, and here only, lies release from the military heritage of the past and from the present economic causes of war. This program means broadening of brotherhood; the substitution of service for reward; the discovery of the spiritual values in labor; a policy of freedom in speech, press, conference, and contact; toleration and cooperation in religious, economic and social organization. Such

a program will so mold political procedure by the principles of Christ as to make it meet the basic economic and social needs of the entire community.

"We deplore the unjust accumulation and inequitable distribution of huge surplus profits by financial corporations. We insist that Christian principles shall be applied alike to capital and labor.

"We deplore the distribution of rewards of conquest in the form of governmental monopolies and territorial control for personal and selfish advantage.

"We deplore the investment of taxes in armaments and pompous display, and urge the nations of the world not only to limit but to destroy this bulwark of hatred.

"It is our solemn judgment that nothing short of the actual application of the principles of Jesus in governmental, economic, religious, educational, and racial life today will meet the need. The whole world stands appalled at the colossal failure of other programs. Let us now frankly and honestly practice the teachings of Christ.

"We pledge ourselves to cooperate with all governmental, social, and religious bodies that seek a practical program to heal the suspicions and hates which wound mankind today. Various suggestions are being made. Ours is not an exclusive voice.

"Conference is essential. Therefore, without regard to traditional divisions, we are eager to join hands with any agency which will take adequate, decisive, and immediate action. This is the hour for all Christians in broadest charity to say, 'If you love what I love, if your vision is as my vision, if your heart is as my heart—then give me your hand!'

"America unhesitatingly should accept her full responsibility for leadership in the restoration of a broken world. She should not acquiesce in imperialistic policies and tempers that make war inevitable. She should refuse to sanction any war except for strictest self-defense or the defense of humanity. She should continue to advocate universal disarmament and should not hesitate in asking that an international conference be called for this great purpose."

verely in the second period. Next the forum brought a man who spoke with very telling effect on the golden rule in industry. The members profited greatly by the message, but made it clear that something more concrete and specific was necessary than the generalized belief expressed. Interest in the whole problem had by this time so mounted that the speakers' committee arranged a trio of speakers—the first on the open shop, the second on the closed shop, and the third one of the ablest of the "human engineers" who are today helping to solve the industrial problem by throwing all silly prejudices and class feelings resolutely to one side and adapting industry to the human nature of men whose loyalty and intelligent labor are indispensable."

#### Ohio Pastors Will Assemble at Columbus

Probably few states would venture to challenge the statement that Ohio has the strongest interdenominational organization of the churches to be found in the United States. One of the features of this fellowship is the annual interdenominational convention of pastors held under the auspices of the state federation, which will be held in First Congregational church of Columbus, Jan. 22-25. A strong program is being arranged and there will be an interchange of speakers with the state convention of the Y.M.C.A., which will be in session at the same time. The following have been invited to speak at the convention: Bishop Williams of the Protestant Episcopal church, Detroit; Dr. Robert E. Speer, president of the Federal Council of Churches, New York, and Rev. Guy Black, evangelistic worker of the Methodist Episcopal Board of Home Missions, Gary, Ind.

#### Minister Dares to Tackle Delicate Subject

Rev. Bournier Ernest Allen, pastor of Pilgrim Congregational church of Oak Park, Ill., recently spoke on "The Sex Problem." His desire to break the conspiracy of silence regarding some of the worst evils of the age is typical of the point of view of many earnest ministers of the gospel. He said: "The minister who speaks upon the sex problem today is charged by the conservative with being immodest; and if he does not speak upon it, the radical calls him a coward. Of these two alternatives, I choose—neither! For I believe we can talk over some of these sex matters without being indelicate or cowardly. The real danger lies in silence or side-stepping. What does the sex problem involve? It involves the relation of men and women to one another; the understanding and mastery of the sex instinct; the guarding of the new freedom which has come to woman and which she has demanded; a fresh appraisal of the business and protection of the home; the training of children; the form of their education on leaving home; the ideals of social pleasure; the knowledge of the time when it may be safe for boys and girls to stay out late together, and jazz; an appreciation of the normal sex instincts for fellowship; a sense of the sin of making the home a jail. Most of all, the sex problem involves a fresh devotion to Christian ideals."

#### Chicago Federation Now Has Day in Church Calendar

The Chicago Church Federation now has a day in the ecclesiastical calendar and will present its appeal in many communities on Dec. 10. A budget of thirty thousand dollars a year has been approved by the constituent denominations. In the earlier days of the federation, it had to subsist on the free-will offerings of Christian business men who were canvassed in their offices, but the work of the organization has grown to such an extent that a more dignified mode of financing the organization is now in vogue.

#### Successor to Phillips Brooks Made Bishop

The Rev. Dr. Alexander Mann, rector of Trinity church of Boston, has just been elected bishop of Pittsburgh. He has for many years been the presiding officer of the house of deputies of the Protestant Episcopal General convention, and has been an interesting figure in that he has held the position of successor to Phillips Brooks at Trinity church. Dr. Mann has several times in the past refused an election to the episcopacy. He was elected bishop of Washington in 1908, but declined. In 1915 he was elect-

ed suffragan bishop of Newark, but did not accept. In 1917 he was chosen as bishop of Western New York, but this noteworthy appointment he also refused. Dr. Mann is now sixty-two years of age, at the height of his power. His communion is strongly entrenched in the Pittsburgh area, and he will have large administrative responsibility. His appointment will strengthen that element in the house of bishops which believes in having fellowship with the evangelical churches.

#### Christian Charity Will Be Put to New Test

The Nationalist government of Turkey has posted notices in Anatolia that Christians would be permitted to depart during November. It seems, however, that men between nineteen and fifty-five are being detained in the villages. Meanwhile families have piled their earthly belongings on carts and are making all haste to the nearest seaport where they may secure passage to Greece. Thus the Christians of the whole Turkish empire are being forced to take temporary residence in Greece which will create a food problem of the first magnitude one of these days. Meanwhile the allied statesmen, including those of the United States,

## The Passing of a Christian Philanthropist

THE religious life of Detroit has suffered an immeasurable loss in the death of Philip H. Gray, whose passing occurred in a Boston Hospital after an illness which has removed him from active life for nearly a year. It is probably well within the truth to say that no citizen of that city was connected more vitally and helpfully with so many significant movements of uplift and advance in church and community than Mr. Gray. His two outstanding connections were with the Y. M. C. A. of his city and the Central Christian Church. He was president of the former organization for nearly a decade. To it he gave no perfunctory service nor conventional alms, but intelligent support, both of money and time. He projected an elaborate boys' camp on the shores of a lake in the eastern resort district of the state upon whose development he is said to have expended a quarter of a million dollars, providing in his plan for the physical, social, aesthetic and religious renewal, not of boys alone, but of their fathers as well. He founded under Y. M. C. A. auspices the Detroit School of Religion, a new departure in the field of popular religious instruction intended to provide a more adequately equipped lay leadership in church and home and Sunday school. He founded an osteopathic hospital in Detroit in order that this particular school of therapeutics might be given a fair chance to demon-

strate the value of its principles. This philanthropy was characteristic not of his partisanship for one school above another but of his tolerant sense of fair play toward a movement which he felt was handicapped by established professional standards and procedures.

For the church of his denomination, in which his children had been reared, he had proposed a plan intended to rescue it from the disadvantages of its location and the modesty of its appointments, and make it a factor of the first magnitude in the religious life of the city. Matching his vision and generosity with a devotion equal in their degree to his own, the membership of the church is going forward with its work of enlargement. Hiram college, in Ohio, recently dedicated Gray Hall, a dormitory for boys erected by Mr. Gray at a cost of \$100,000. He was one of the founders of the Detroit Symphony orchestra and had a leading part in every civic forward looking movement. Innumerable causes and individuals and institutions, owe their success to his sympathy and practical help. A son, a recent Harvard graduate, sailed for China last summer under appointment of the Episcopal mission board, and has already begun teaching economics in Boone University. The funeral service in Boston was conducted by his pastor, Dr. Edgar DeWitt Jones, and Dr. Charles Clayton Morrison, assisted by Professor Vernon Stauffer of Transylvania College and Dr. Charles M. Sharpe, dean of the Detroit School of Religion.

with their eyes on the oil fields beyond the Dardanelles, continue to play politics against one another. The Near East Relief is making every effort to make provision for the needs of the deported people. However, their available resources are already taxed to the limit to care for the orphans for whom they are responsible, thousands of the orphans have been ordered out of the Turkish empire, and they will be housed temporarily in an old royal castle in Greece and on the island of Corfu in a summer home once occupied by the kaiser of Germany.

#### Churches Hunt New Members

Various churches, including those of Cincinnati, are using the months of November and December as a time to stress church attendance. During this period they will be hunting up new prospects. The Walnut Hills group of churches has recently made a house-to-house canvas of their territory. The churches of Park Ridge, Ill., near Chicago, have found a way to tabulate the entire city without the burden of ringing every door bell. Securing the water lists from the city hall, the pastors have each checked off their parish from the list. Even the Roman Catholic priest cooperated. That leaves only a small percentage of the community to be canvassed by the interdenominational committee appointed by the various ladies aid groups of the city. The ministers found some interesting examples of divided families, but no effort was made to handle these cases.

#### Rabbi Sees in Passion Play Incitement to Anti-Semitism

While Protestants have joined Catholics in their admiration of the devotion of the Oberammergau peasants, Rabbi S. Wise in a recent address in Chicago, spoke in terms of severe criticism of the Passion Play. He finds in the play the bitter spirit of prejudice against the Jew which he thinks brought the play into being three centuries ago and which will today make many people hate Jews once more.

#### Issues New Bible Study Manual

Father Frederick C. Grant, rector of Trinity Episcopal church of Chicago, and a popular teacher of the Bible, will soon publish a new Bible study manual, "The

Early Days of Christianity." He has already written an excellent manual for the study of the life of Christ. He teaches the Bible two nights a week in the diocesan religious education schools of Chicago and one night a week he teaches at South Bend, Ind., in a union school.

#### Methodist Federation Makes Good Beginning

The Methodist Federation for Social Service, which made a beginning in a meeting held at Garrett Biblical Institute at Evanston last spring, is giving a good account of its stewardship. During the past year the receipts of the federa-

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or

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#### Roman Catholic Church Gets Into Relief Work

Stung into activity by criticism in many quarters, the Roman Catholic church has at last begun to do something for the starving populations of Europe which are outside the Roman Catholic church. Pope Pius XI is calling for contributions from his people, twenty-five cents each from the poor and five dollars from the rich. Eleven priests and religious brothers are being sent into the districts of Moscow, Ekaterinador, and Rastow to administer relief. The commission is headed by Rev. Edmund A. Walsh, S.J.

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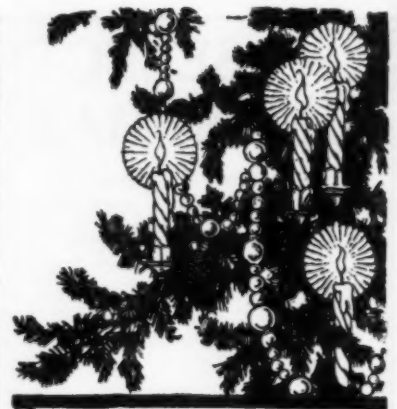
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